

VOL XLIX

JANUARY, 1914

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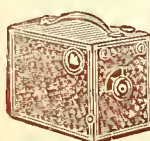
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# CONTENTS

Madonna ..... Carlo Dolci Frontispiece

## MISCELLANEOUS.

New Year's Gift (A Poem).....	1
.....Grace Ingles Frost	
The "Mormons" Driven from Mexico.....	3
Elizabeth Cannon Porter and Viva Huish	
The New Year's Party at "the Farm".....	12
.....Susa Young Gates	
President Woodrow Wilson and the Sunday School .....	16
The Mountain Chickadee (illustrated).....	-
.....Claude T. Barnes	
New Year's Hymn (A Poem).....	19
.....James Crystal	
How to be Useful.....	21
The Helping Finger.....	54
Missionaries of the Northern States Mission .....	55
"That Flynn Boy",.....John Henry Evans	56

## EDITORIAL THOUGHTS.

A New Year Thought....David O. McKay	20
--------------------------------------	----

## SUNDAY SCHOOL WORK.

Superintendents' Department—Concert Recitation and Sacrament Gem for February —Readjustment of Sunday School Hours —Sunday School Conventions and Conferences, 1914 .....	22
---------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----

Choristers and Organists' Department—All Hail! the Bright New Year! (Song set to Music, Words by Parel Parker, Music by Levi C. Parker .....	28
Parents' Department—Quarterly Subject: Companionship .....	29
Theological Department—Second Year Lessons: The Apostolic Age—Fourth Year Lessons .....	34
Second Intermediate Department—Second Year Lessons: Book of Mormon—Fourth Year Lessons: Old Testament.....	36
First Intermediate Department—Suggestions for Second Year Lessons for February—Fourth Year Work for February	43
Primary Department—Lessons for February—Our Program for District Conventions .....	46
Kindergarten Department—The Kindergarten Atmosphere—Suggestions for February .....	49

## CHILDREN'S SECTION.

Andy Baker and His Chums .....	60
Peaseblossom's Lion (Illustrated).....	
.....Sophy Swett	63
A Lesson from Jesse James....Harold Goff	67
The Children's Budget Box.....	70
The Puzzle Page .....	73
Mr. Mixie Magpie .....	74
The Funny Bone .....	76

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## New Year's Gift.

By Grace Ingles Frost.

The year bestows its gifts in swaddling clothes,  
And as I fold my precious burden close, '   
I would that all the days to come might be  
Fraught with like treasure to remember me.

Hands tiny, frail, and yet withal so strong,  
God grant that such may e'er lead me along  
The way that passes onward thro' the years,  
To end but with the borderland of tears.





MADONNA.

*Carlo Dolci, 1616-1686.*



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. XLIX.

JANUARY, 1914.

No. 1.

## The "Mormons" Driven from Mexico.

*By Elizabeth Cannon Porter and Viva Huish Ray.*

### THE EXODUS.

The sudden dawn of the tropics streaked up in purple and orange and discovered a thousand men, women and children huddled along a railroad track on a mesquite covered desert. They were "Mormons" from Colonia Dublan in Northern Chihuahua, abandoning their homes in Mexico and seeking shelter in the United States, a hundred miles to the north. All night had they waited the train that was to convey them thither. The children had fallen asleep on the baggage but the older people had assembled in groups where they talked or sang hymns. At the last minute many wanted to return to their homes to get some cherished article which had been forgotten in the disorder of tearing out wardrobes or drawers, but they feared that the train would go and leave them. Again, they would hear the drunken brawls of the Mexican soldiers in the streets and would pull their cloaks around them and squat closer together. There was no weeping among that little band of sturdy pioneers. There was that feeling of suppressed excitement which accompanies all great movements of people. Moreover, few

realized that they were abandoning the savings of a lifetime forever, but looked upon it as a temporary exile.

The gray dawn revealed the scene in a crudeness over which the tropic night had thrown a lustrous shroud. Many wrinkled women looked back upon the graves of the children they had sacrificed to the hardships of a new country. There among the valises stood a huge can of honey from which the owner was extracting lumps to pacify the children. Near-by was a can of milk which the mothers fed the babies. A batchelor grimly held on to a bronze clock, while a woman lugged a mirror. Another woman held a myriad of small bundles and bags from which letters and photographs protruded. An old woman with neuralgia had her head swathed in a red flannel petticoat and her small granddaughter was squeezing the life out of a mangy kitten. Not even the vigils of a sleepless night could detract from the youthful freshness of the young girls; and the youths, innured to romance in this southern land, viewed the whole thing as an adventure. Not so the aged men who had been driven once before from their homes by a howling mob in Missouri. In a wheel

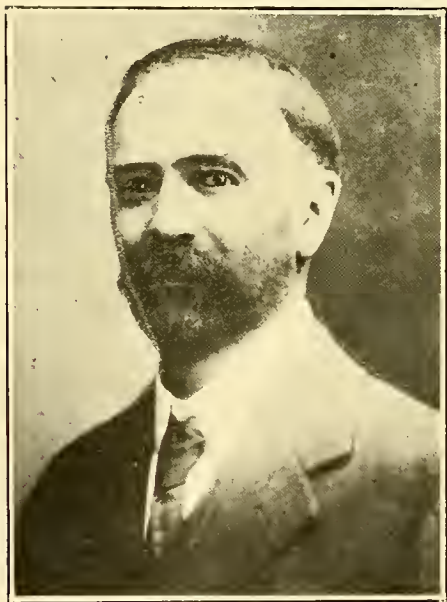
chair sat a wasted consumptive, who already had one foot in the grave. On a stretcher reclined the fragile form of a woman who had lain in bed twenty years with spinal trouble. On a cot nearby was a woman with a new born babe. Three men carried a rough wooden box such as are used for coffins there. In it lay,—not a corpse,—but a boy who had fallen from a barn loft the day before and broken both his legs.

As soon as it was light, the men and boys, anxious to be moving, began piling the luggage into empty box cars which stood along the track. This was no small task, as the pile of baggage—trunks, bedding, and bundles,—was as

and then the women and children were herded like cattle on the baggage in the box cars. As in the Titanic disaster the women and children went on, the men and boys stayed behind. It was a question as to which required the most courage; to go as paupers to a strange land or to remain behind without arms, with the enemy's guns trained upon them. A mother of nine frantically hunted her youngest but one who had got lost in the confusion. Whose heart grieved the most: the bride of a week who left behind her bronzed, stalwart young husband, or the mother who bravely waved good bye to her beardless boy? As the train pulled out some of the unkempt, evil-faced rebels straggled up. Salazar, swaggering on a horse, flourished his sword and jeered: "Get out you dogs of Americans."

#### OLD CASAS GRANDES.

The first things that strike the traveler in Mexico are the poverty and picturesqueness of the people. Everything about Casas Grandes is about two hundred years old except its inhabitants. If you pass through there on the stage about ten o'clock at night the only light issues from the post office, a man slinks through a doorway with something white in his arms like a dead baby, and the gray walls make haunted shadows in the moonlight,—you think that the inhabitants must crawl into their holes like rats. Down south Mexican ruins have a way of turning yellow with age, but in the north they turned ashen gray; so the adobe town looks hardly better in the sunlight, although it boasts a church, a jail with a tumble down rock wall, and is the seat of government of the Galeana district. The most cheerful part of the town is out on a side hill where the very poor live with very little shelter. Here grazes a flock of picturesque Mexican goats. The mother does her marketing with 8 cents, for her husband only earns 25 centavos, which is 2 1-2 cents American money, a day. She cooks a pot



FRANCISCO I. MADERO,  
The Late Mexican President.

high as a house and a block long. To add to the misery of the breakfastless throng, the very heavens wept with the torrential downpour of the rainy season. To their dismay, when the train arrived, instead of the long line of extra cars they expected, it carried only the two regular coaches, the first and second class. These were quickly filled



of beans and the family squats around it on the dirt floor and scoops them out with a pan cake. Where does the corn-cake come from? Father plows the ground with a couple of mesquite limbs crossed, drawn by oxen or perhaps a burro. This scratches the earth. Then with another stick he digs a little hole and drops in the corn. When the crop is ripe he harvests it with sickles and carries it home. His wife grinds it between two stones called a metate and then cooks the tortillas on hot ashes.

Peacock and guinea fowls strut the streets of Casas Grandes and a brood sow with her litter is liable to knock you over if you turn a corner too sharp. There is a plaza where they burn effigies of Judas Iscariot Christmas time and deliver orations on the 5th of May. On Sunday nights the band plays and the *Senoritas* go to the serenata in pink waists and with red geraniums in their hair. They manage to flirt with the men without exchanging a word, only using their eyes as they walk round and round. To prove that the people are alive you need only go to a dance which lasts till 5 o'clock a. m. One Brummel wears a pigeon chested evening suit, with white kid gloves, while another equally popular beau comes quite informally in chaps, flannel shirt and bandana handkerchief tied around his neck cowboy style. Another *Senor* is clad in skin tight velvet breeches and a felt hat which weighs 15 pounds and is adorned with about a ton of silver bullion, while the next man affects white cotton pantaloons and sandals. The girls are flat-footed and as ill shaped as the chorus of an Italian grand opera company on a western tour. Here also are wall flowers and belles, but in Mexico a man may dance with his partner every other time. They bring in the champagne and the brandy and towards morning the men slash each other up with knives over mere widows.

This was Casas Grandes, yet it was the center of Madero's conquests in that section, and also of every party that has sprung up since. In the course of three months it changed hands, and consequently governments, four times during that time, was headquarters for Madero, Blanco, Garibaldi, Orozco, Salazar, and several other leaders in the Madero revolution.

#### THE COLONIES OF THE WHITES

The main bulk of the colonies were the adventurers of the faith who loved the frontier. Naturally they were a bold, strong race. Hardly a family there but had paid toll to the new country. The weather was beautiful, like our western May, the year round. One woman who had buried five children in the country bitterly exclaimed, "Yes, this place is 98 per cent climate and nothing else."

One family while living in a tent in Sonora, had had their father murdered by Yaqui Indians as he worked on the railroad. The Yaquis not only torture their victims but mutilate the bodies afterwards. One mother had her little boy knocked off a gate post and under the heels of stampeding cattle, where he was tramped to death. Another woman had her sixteen year old daughter die after drinking bad water at one of their camping places. In Mexico a body has to be buried within twenty-four hours after death and they had scarcely finished the grave when the girl's brother expired from the same cause. An old woman had her grown son and sole support drowned in the flooded waters of the Casas Grandes River. One man got hydrophobia from a mad coyote which bit him while he was crossing the desert. When he went mad his father chained him to the blacksmith's forge where he raved and frothed at the mouth until he died, nine days later. During his quieter moods he implored his father to shoot him. A whole family was murdered by

Apache Indians on a large ranch in the mountains and the word was carried by a six year old girl to the men at the saw mill four miles away.

The little town of Juarez, a sixteen mile stage drive from the railroad was a veritable garden spot. Its orchards were so prolific that the fruit lay and rotted on the ground giving people malaria, while forty miles away at the Dos Cabezas mines the men almost got scurvy from the lack of that same fruit. Here were vineyards, and roses as big as cabbages. The houses were large, mostly of two stories, and built of red brick. In fact many of the people built larger houses than they could afford, trusting to finish them later. They were exceptionally fine homes considering that every pane of glass, every can of paint had to be imported from the United States, with a high duty added to the cost. The wealthiest people had axminster carpets and tapestries, the more primitive, rag carpets and old fashioned furniture. Some of the most attractive homes partook of the nature of the country itself with stone fireplaces, natural wood floors, Indian blankets and bearskin rugs.

Here was a \$75,000 Academy, which besides class rooms boasted a library; a museum filled with deer heads, stuffed wild birds of the country, and Aztec pottery; a well-equipped laboratory for darkest Mexico, and a ball-room, done in ivory, lavender and gold fresco.

The progressive "Mormons" had stores, a bank, post office, tannery, shoe shop, harness shop, cannery, mills, telephone exchange, electric light plant, and no saloon. All which served to rouse the jealousy and hatred of the Mexicans, until the smoldering bitterness finally burst into flame.

#### THE MADERO REVOLUTION.

Mexico is bloody ground. Ever since Cortez put Montezuma in chains and pulled the city's walls down around the gallant guatemoc, the country has clashed with strife. Revolution has

followed revolution. Even before the Spaniard came there was constant warfare among the Indians, which resulted in the ascendancy of the gloomy Aztec. Only under the iron clad fist of Don Porfirio Diaz did the country have peace for forty years.

Strangely enough, the odious little town of Casas Grandes was the birthplace of the revolution. The country was ripe for war, and war came. A number of young bloods of the old gray town got together and drafted some insurrectionary resolutions. One of their number, Selvestre Queveda, had a sweetheart whom he was to marry. He wrote her a note, but by mistake enclosed the paper which bore the minutes of one of their meetings. For a while she wavered between love and duty, but discovering that her lover was false to her, she—woman wise,—decided in favor of duty. She exposed her lover and he and his fellow conspirators were sentenced to the salt mines in the Gulf, which are worse than the sulphur mines of Siberia. The young men were afterwards freed by Madero and it was said that Selvestre's hair had turned gray.

Two years later the revolution broke out again. This time it had an aim and a leader, Francisco I. Madero. He had been educated in the United States and wanted to establish for his people a government as free and stable, for Mexico was really an armed oligarchy. In February, 1909, he and his followers held up the Mexican North Western train with the cry of "Viva Madero." They had entered the Casas Grandes Valley.

They took quarters at the San Diego ranch. This was the white marble palace of Don Luis Terazzas, the world's cattle king, who was governor of Chihuahua under Diaz.

Madero attacked Casas Grandes on the evening of March 6, 1910. The "Mormons," five miles away in Dublan, could hear the booming of the guns. The firing lasted ten hours. Madero did not succeed in taking the town

then, because of the arrival of federal reinforcements in the nick of time, but he took it several months later without firing a shot.

Madero's attitude toward the colonists was favorable. He liked their policy of neutrality and said that he did not intend to molest Americans as long as they did not interfere. However, he informed them that if they had provisions and things that he must have to promote his cause, he intended to take them but would pay all Americans for value received.

But all who come in the bloody wake of war must suffer. Although Madero's men were organized and loyal to their leader, there was little military discipline. To pass the time away, little squads of men would ride down the river to the colonies. They pranced through the streets stopping girls and frightening them, or again they would enter a house and force a timid woman to cook them a meal. From that time until the expulsion, the colonists were nerved up to the highest pitch. They placed outposts around the towns. Time after time public gatherings were dismissed. The people would be at an entertainment, and when the guards would bring word that a thousand rebels were about to pass through the colony the party would break up and the people hurry to their homes.

#### THE COUNTER REVOLUTION.

When Madero was elected President of Mexico all hoped that peace would be permanently restored, but it was not. He had not been installed in the Castle of Chapultepec many weeks when another rebellion began, this time against Madero. The leaders alleged that he had not fulfilled his promises. His sentiments were all right but he could not put them into practice with seven million turbulent Indians of mixed tribes, diluted, more or less, with Spanish sauce.

This new revolution under Pascual Orozco was more serious in its results to the colonists. It was nothing

more than guerilla warfare and had little respect for life or property. It had gained its following through the fascination of war and because it was an easy way of earning a living. They had neither respect for their own government nor the "Mormons'" rights as American citizens. They killed their cattle in the pasture and loaded them into wagons for provisions. They first demanded flour,



VICTORIANO HUERTA,  
Mexican Dictator.

then merchandise, then forced the miller to grind grain for them. They levied horses and stopped the work in the fields and deprived the colonists of their means of travel. Some of the horses were blooded stallions that the colonists had imported from France for \$4,000.00 apiece and they bitterly resented their loss. One boy had a race horse that he was loth to lose, so he took it into his mother's kitchen and padded its feet, but the news leaked out that it was there and they came and took it. One sturdy mountaineer saved his horses with his



shotgun. He threatened to shoot each man of the raiding party as he came up, so the rebels took no chances but got out. For amusement they took to holding up prominent citizens and demanding ransoms; and, for further sport, they entered homes and forced the white women to cook their meals. Because the coffee didn't suit him, one desperado shot a woman in the back and killed her as she leaned over the stove.

The time came when the combined forces of Generals Rojas and Salazar were together in the valley. These were both men of little principle and were not even in harmony with their leader. For several weeks they had played a sort of game of fox and geese with the federals, and now, receiving word that the latter were coming through the "Chocolate" pass in the south-east, they were almost cornered. Driven to desperation they made a strike at the colonies, inviting intervention by so doing.

A few days before the expulsion, Salazar sent a message to the presidency of the stake, the three chief "Mormon" officials, to ask of them an exact count of all fire arms held by the colonists. This request caused the leaders to hesitate and suspect a darker purpose behind the smooth exterior. They questioned the necessity of such information and were told that the Mexicans only wanted to know if the colonists were able to defend themselves against marauding bands.

Located in mountains abounding in game, not a family there but what had half a dozen fire arms varying from Winchesters that shoot a mile and a half, to twenty-twos. Boys seldom rode out without their pistols fastened to their cartridge belts. Not only were the men expert shots but many of the girls and their hardy pioneer mothers could handle a sixshooter. The women got together and discussed fearfully means of defense varying from cans of cayenne pepper and hat pins, to butcher knives.

Seeking to parry the question and gain time, the Church leaders engaged in several conferences with the rebel with little or no satisfaction. On the night of July 26, 1912, at the close of one of these meetings, Salazar informed President Romney that he no longer stood responsible for the Americans' safety. He could promise them protection no longer.

At the time this intelligence was received the young people were at a dance. In the brilliant light of the ball room flitted bright eyed girls clad in filmy dresses. The patter of feet mingled with low murmured words and the ripple of laughter. The orchestra had finished "La Golandrina" and the violins had wailed into "Over the Waves," when a messenger entered the room. The music was stopped, and as the announcement was made a dead silence fell on the room. Salazar's message was delivered and the dancers were told to go to their homes. What had been a scene of gayety shortly before now became one of confusion as the young people frantically searched for their wraps. Then they hurried out into the darkness.

The inhabitants of the little town passed a rather sleepless and uneasy night but awoke in the morning to the same quiet and sunshine, with no more apparent disturbance. The men and boys went to the fields at the usual time to thresh and harvest the grain. About noon of the same day a train of flat cars loaded with cannon and rapid firing guns passed through the town going north. The people saw it and wondered whither it was bound, although it was no uncommon sight. Had they not been on the *qui vive* they would scarcely have noticed it, but under the circumstances they wondered what its destination might be.

They were not long kept guessing. The Mexican artillervmen stopped at the north end of town, unloaded, and proceeded to arrange their guns ready for action. Sixty or seventy cavalrymen rode up the main



street to the leading mercantile establishment and demanded goods in a bold, insolent manner. The women employees vacated and ran to their homes and some degree of excitement prevailed. The leading men gathered at the home of the Bishop for a hurried council. While they were there the armed calvary rode up and surrounded the house. They demanded that President Romney deliver up all of the fire arms and ammunition.

"I cannot do that," he said, "until I have consulted with the people. I must have time to do so."

"No, you cannot," they cried, "We will give you five minutes. You will take your choice of giving up your arms, or an open battle."



GEN. VENUSTIANO CARRANZA,  
Leader of the Mexican Constitutionalists.

"Will you first give us time to send the women and children away to a place of safety?" again questioned the leaders.

"No, Senior, we will not," they answered.

The "Mormons" did not hesitate. Since to hold out was to endanger all their lives, they promised to give up the fire arms.

"But," said the president, looking the general in the eye, "We will not allow you to enter our homes and gather the guns. I can vouch for the people."

The leading men of the community were then humiliatingly marshaled together and marched four abreast in front of the soldiers' bayonets to the old white church where they were kept prisoners till the last gun was delivered.

The men and boys working in the nearby fields, or at home, hurried to the scene of action where they were appointed to help in gathering the arms. The women and girls huddled terrified at home all the dragging hours of the afternoon until sundown. By that time all the guns had been stacked in a heap for the convenience of the soldiers. One pioneer was a match for six Mexicans, but they dared not kill the least dog for fear of stirring up international complications, but must needs allow themselves to be driven like sheep, defenseless among a pack of wolves.

The men returned with the terrible news that the colonists must leave their homes. The blow had fallen. They listened to the decree with sinking hearts but with a silence and forbearance that was almost incredible. They had been trained in a hard school. There was no weeping or wailing, no hurrying back and forth from one place to another as might have been expected at such a time. Tearless and deliberately they went about their houses to gather together what few articles of clothing they could put in a traveling case or a trunk, or, where their cooler judgment served them, to collect documents and deeds. So the twilight passed into darkness, but they did not retire to rest but kept at their task. It was reported that a train would be along

about daylight and they must be ready. There was emptying out of chests and drawers, ransacking of wardrobes and closets. Occasionally through the night they would hear the drunken song of some carousing soldier riding down the streets, and they would turn out the lights until he had passed. The women used their ingenuity in stowing away their breakable things. Some hid them away in dark cellars while others pried up boards in their floors and put their best china, lamps, and looking-glasses underneath. Most thought that they would be gone for a few days; few realized that they were leaving their homes forever.

The morning dawned. It was Sunday, clear and calm and cool, but what a different scene from the usual order and routine of the Sabbath morning! Every home was filled with mourning and their once neat and peaceful houses were nothing but chaos. Hours passed by but no train came. By communication over the telephone they learned that the people of Colonia Juarez were also in readiness to abandon their homes and waiting. Messengers were sent to the mountain colonies apprising them of the intention to leave. They waited until four o'clock. There was much that they could have done, have said, have felt, in those hours, but they did none of them. They simply sat and waited as one will often wait by the bedside of the dying, when each moment of life might be used and mean so much.

At four o'clock, word came that a regular north-bound train from Madera would pass through and take as many women and children as possible, but a second message informed them that it had been almost filled to its capacity by the colonists from Colonia Juarez and the Americans from Pearson. Some few families, however, managed to squeeze in and the remainder waited until the next train. That train load of women and children reached El Paso, Texas at two o'clock a. m. They found the city astir and

waiting its coming. Business men were there with their automobiles to convey the people to a big hall on San Francisco street, which had been provided as a temporary shelter. The following day some were moved to hotels and private homes, but the majority were taken to the lumber yard, afterwards known as the "Mormon Refugee Camp."

Those in the Colonies not so fortunate as to get out on the first train, returned home again to await a second train from Madera, reported due at 10 p. m. Before the darkness settled down the teams were busy hurrying up and down the streets assisting the people to the depot with their luggage; nor did they cease until every man, woman and child was deposited at the station. The train did not arrive till daylight; and after a harrowing night the women and children were piled into the freight cars and the train pulled slowly off toward the friendly borders of the United States. The men were left behind. Ahead of the women was penniless safety, behind them the threatened massacre of the men.

This second train load arrived in El Paso, Texas, about noon. The waiting room and depot were crowded with people, some sympathizers, but mostly those who had come out of vulgar curiosity.

The Texan's *sympathy* was the hardest to bear. The "Mormons" had gone on trips as well-to-do purchasers to the border, and their trade had been eagerly sought by El Paso merchants. But now, as they filed out of the train yards, wan from worry, weary with their all-night vigil, ill-groomed from their uncomfortable traveling, it was not gratifying to hear the remarks:

"The poor, poor Mormons,"—(slurring the *r*—Texas style) "Poor things, I wonder if they had to leave their tents?" But the hearts of some of the people were touched; some even shed tears. And it was a sight to bring tears to a colder-hearted peo-

ple than the hospitable Texans to see that company unload.

Those able to hire rooms did so, and the remainder were taken to the "Mormon Refugee Camp" on South Boulevard. Here with bedding and temporary partitions they were made as comfortable as possible. Rude accommodations were hurriedly thrown up connected with the city sewer, water, and light plants. Before communication could be had with Washington, the city had donated several thousand dollars to buy food for the relief of the inmates of the "Refugee Camp." They brought daily a supply of canned goods, bread, milk, flour, sugar, beans, onions, and other food stuffs. At one time the amount of bread consumed in a day alone was a thousand loaves. During the next three days the transportation committee was kept busy finding shelter for the refugees from the lumber camp in order to make room for the train loads of women and children who arrived from the three "Mormon" colonies in the mountains. They had to travel from one to three days by team to reach the railroad.

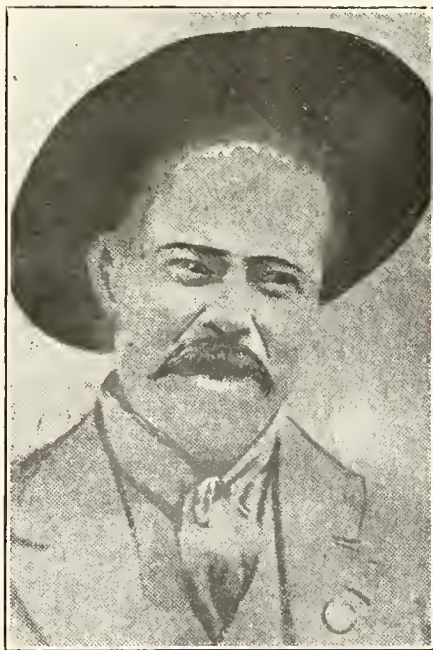
As soon as the last load of women and children arrived, the rebels burned the bridge and cut the telegraph wires, leaving the women with no means of communication with their husbands and fathers.

The men remained trying to hold their property until threatened massacre caused them to gather together in the night—and ride out of the colony to the west to a place of safety in the mountains. Here they were joined by the men from the other colonies. After a tedious march overland to the border they struck the New Mexico line at Hachita, from which they took train and joined their loved ones in El Paso.

What a meeting that was! How the women laughed and cried, how they hugged those dirty grizzled men, how they patted their faces that had not seen a razor for a fortnight!

What a contrast was that rude camp to their own comfortable homes! The rains wet them through, multitudinous flies bothered them, babies cried and children got sick. Later the government sent tents to house these homeless outcasts. The spirit of uncertainty hovered over them. Conflicting rumors were afloat. Many thought that the government at Washington would force the Mexican government to reimburse them. They never got a dollar. It was not until later that the full realization of their situation burst upon them. Behind they had left their crops to devastation, their homes to pillage and fire.

To the young there is always hope, but to the old it looked drearily wear-



GENERAL PANTHO VILLA,  
The Mexican Rebel.

some. Worse than Evangeline's people, the refugees are scattered over the inter-mountain west. A few of the richer and bolder spirits have crept back to try and save some of what they had left.



# The New Year's Party at "The Farm."

*By Susa Young Gates.*

Of course, if anybody had asked Samantha Amelia away back in 1864, where "The Farm" was, he would have been stared at first for his display of dense ignorance and then would have been told that "Father's Farm was four miles away from the House with the Twenty Gables." That four mile ride was a very vital fact to Samantha and all her brothers and sisters. No matter how tempting the thought of the farm might be; of the singing meadow-larks in the cool dawn of the summer morn; no matter how delicious the prospect of all the unskimmed milk—with cream—thick, thick, velvet-soft cream—Oh!—Oh!—put right in your bowl of bread and milk—might appear; no matter if you did just long to hear the exquisite tones of the big Swiss music box in the farm parlor discourse sweet tunes—"Home Sweet Home," with "Hear me, Norma" and "Come where my Love Lies Dreaming."—all on one most mysterious round roller with tiny pin pricks sticking up here and there on that mystic steel bar—no matter, I say, how these longings might trouble your or my soul—or Samantha's for that matter—there was that "four mile" ride between the Eagle Gate and the Queen Ann gabled rooftree of The Farm and you might as well long to go to Provo as to the farm. Horses, carriages, complaisant drivers, age-long days of planning and plotting were all required before one of Samantha's brothers or sisters—or Samantha herself—could get to that Farm.

So don't you think you, too, would have been excited and so full of joyous anticipation that your feet just would dance all day long and your eyes stay open all night—or for full twenty minutes at least each night—thinking and dreaming about the grand New Year's party at The Farm which was to follow close upon the heels of that other dear delight—

Christmas day in the House with the Twenty Gables? You don't blame Samantha, do you, for occasional squeals of rapture, and wide-eyed listening to elders who were planning for beds in the big garret to put all the "children" to sleep who couldn't dance all night, to be sure, with sundry and other details of the wondrous event? Go to bed? Samantha Amelia go to bed? With the babies and small children? Perish the very suggestion along with the suggestor! Samantha said nothing, but she knew what she knew.

There could be no possible trouble about Samantha's dress for the occasion, for of course that was made for the Christmas—and it was good, striped homespun—only Samantha wondered and wondered, with the dull ache of unsatisfied vanity in her small beauty-loving soul, why mother would persist in denying her repeated requests to make those gorgeous purple and green and red and yellow stripes run across the lower end of your skirt match each other instead of making them hit or miss on the gores. Of course, mother had explained about the shuttle and the web, and mother had also carefully expounded the better wearing qualities of homespun, when it was made up the "right way of the goods." But that was the chief objection Samantha Amelia had always had against homemade anyway—it wore for her whole life-time. And moreover, wasn't Samantha also doomed to wear as school dresses and petticoats—I beg your pardon—all of Dora's outgrown dresses? It wouldn't have been so bad if Samantha had ever caught up with any of Dora's half-worn "delaine" or "chambrey" dresses, but these had a lifetime all too short for even Dora's liking. And so, fuss as Samantha might, there was fate, and there was the striped dress running up and down at the gores in most distracting fashion.



After all, dresses don't matter much, when you know that the "Julia Dean" sleigh is fated to appear at the east door of the "House with the Twenty Gables" at precisely three o'clock; and no one ever knew the driver, good Charlie Crabtree, to be one moment behind an appointment. Of course, Charlie might have to drive father's cutter, but most likely not, for Joseph A. was a master hand at driving, and everybody knew how particular father was about the driver when all his precious children were packed into one big sleigh. The "Julia Dean?" Don't you know what that was? Well I'll declare. How "new" you must be to Utah! Not know the "Julia Dean!" What do you suppose father would do to take his children out sleigh-riding with if there had been no "Julia Dean," with its enormously high front seat for Charlie Crabtree and two or three of the favored "boys"—Ernest most likely; Ernest who always wore an extra cape to pin modestly around his waist in case of the all-too-frequent accidents occurring to the seat of his pantaloons. Ernest was to be squeezed in behind Charlie as he managed the lines over the restless backs of the three span of horses needed to pull that gigantic sleigh. It was gigantic—for a sleigh. And it needed to be. For there were the "small children" and often some of the mothers who loved the jolly company of the boys and girls, as well as an occasional "beau" of one or two of the budding belles—and there were ten in the first crowd and eight in the next—and most of them were belles, all but Samantha Amelia. Her time would come, but just now she was in love only with the "Julia Dean." Of course, "Julia Dean," the sleigh, was quite different from "Julia Dean the actress. We'll talk of that later.

There it stood—just outside the east door in the inner courtyard, and it would take clever driving to get the huge sleigh around that small circle which made the circuit around the

pump, and infinite skill for a driver of such a long-bodied green-painted sleigh as the "Julia Dean." Did you ever see anything half so delightful—by way of suggestion, as that long box, filled in the bottom with hay, covered as it was with buffalo robes and other great buffalo robes to put over you laps as you all snuggled and cuddled together—even the boys forgetting to squeeze or pinch their sisters as there was a-plenty of other excitement without indulging in such a common-place form of mischief as pinching one's sister or pulling her curls?

Down you go, Sammy, and is there room for deaf and dumb Sally? Of course there is—crowd together! Artie, don't spread out your legs so much; Alfalfa there are others to get in beside yourself; and where is Mamie, and Josephine, and is Ruth there? And is Aunt Clara gong to carry Talula on her lap? Then out goes Ruth, for what is sauce for Talula must be ground into mince-meat for Ruth, for aren't they twins? That they were born within twenty minutes of each other ought to prove that to the blindest bat—even if they were born to two different mothers—but no matter—crowd up there—that leaves room for Jet and Claire Little—how nice to have them along—Hon, don't tickle Claire—let her alone, I say—in a minute, Brother Crabtree, it's no easy job to pack in twenty rough and restless children and boys and girls, with a mother scattered here and there to keep peace, you know—but now—there they all are in—Oh! here comes father to see if we're all right—yes, yes, but father must be sure that no toe of a tiny shoe is sticking out for Jack Frost's unfriendly ministrations,—for father knows how excited boys and girls get when the "Julia Dean" is around. But at last, even father is satisfied, and Charlie cracks his long whip, but very gently you know, for the horses are wild to move, what with the cold and

their natural spirit,—for neither father nor Charlie Crabtree would throw a whip across poor horse-flesh—and at last we're off!

Oh, the tingle of the cold upon your exposed cheek which your woolen "nubia" doesn't quite cover—and Oh, the passionate music of the jingling bells as they fairly swing out tunes from the bounding sides of the trotting horses—and Oh, the sparkle of the scintillating snow crust as it snaps and crunches against the swift steel runner's below—and it's Oh, for the headlong flight of sleigh and steed through the enchanted streets of that lovely winter city set in its pure embrace of heaven-kissed mountains of snow—

"Hello—did you see that?" cried out Hon, as a bran new cutter, passed the slower-gaited "Julia Dean"; of elegant shape and brilliant coloring, its swan-like front pieces curving in languorous ease to the low-bodied box and then up for the one-seated back—"Did you see that?"

"Of course we saw that," snapped Rind, who was riding thus lowly crowded in between the "children" because Jas Conrad was out sheep-herding that winter, "*what of that?*"

"Well, *that* means Hiram Clawson does some corn or question popping on this New Year's night, or I'll miss my guess."

"How you boys do talk," said Aunt Lucy B., gently, "can't you let a girl have a beau without making the fact such public property?"

"I'd like to know if Hiram and Emily ain't making it public—not me? Do they suppose that they can get a new sleigh-ride out of this party and then have folks bury the matter in cotton wool? Huh?"

The saucy sleigh was a half a mile ahead by that time, for Hiram Clawson loved horse-flesh as ardently as did father, and he knew how to handle the ribbons as well as any living Utah man. And was that Emily beside him? Emily with her Grecian profile, her calm loveliness of blue-eyed, brown

haired stately perfection? Why! Emily had turned down half a dozen fine fellows—and was she now going to accept Hiram? To be sure! Hiram Clawson went after very few things in his life then or after that he did not get—but was Emily really—Emily's dazzling pink and white "Nubia" hid most of her glowing face from their gaze as the cutter flew past; but Emily's long, curling lashes had been raised for a moment to glance with her usual slow smile of gracious greeting to her kin, as she, too, faded in the midst of distance, whiteness and snow-glitter.

Then came father—driving his own sleigh—for Joseph A. came right after with the single cutter and Maggie Whitehead seated beside him.

"That's another cutter-match," sang out Hon, rudely and bellicosely, as they too faded from view in the snow-enveloping distance.

But father went slowly by, his double-seated sleigh holding five of the dear mothers of babies now gaily shouting back "hellos" and "Happy New Year" as they, too, sped onward.

Was there ever a lovelier spot for a New Year's party? All the rooms glowed with lamps and candles on many-sided brackets, and you wondered again why the kitchen was built in the front of the farm and why the parlor was in the back of the house; and yet, there was the joy of passing through the pantry and dining-room with the lines of tables weighed down with mince and custard and squash pies; could anybody—but Aunt Lucy Decker—beat Aunt Susan making squash pies, that were so full of cream and custard and spice and eggs that it is a wonder how you could pass them by to go into the parlor. And Oh, there was the music box and father let us have it right on and then even Samantha Amelia stilled her eager investigations of further gorgeous fetal appointments to listen while the mys-

terious tiny points struck off "Norma hear me"—

Well, there was the party! And father led it all off. Although Samantha Amelia could not squeeze into the rather restricted space of the dining-room floor to see it all, still she heard the entrancing music and could see father and handsome Aunt Emmeline leading off in the usual opening march. Of course, that was heavenly. But supper was also a-preparing, and how could any one expect Samantha Amelia, with all her romantic notions to linger round the far outskirts of a dancing party when neither Ort nor Ab were there to make is lively even for a six years old? To be sure, the thought of Ort or Ab did not enter Samantha's head—but if no one asks you to dance, how are you to remain interested all night long in a party?

As Samantha emerged from the outer fringe of the crowded dining dancing-room she saw Hiram Clawson and slender sister Emily just coming in from one of the wide porches. No wonder Emily's cheeks were like sun-ack leaves in late autumn, and no wonder Hiram's eyes were glowing like heavenly stars—for it was nipping cold out on any of the many porches which completely surrounded the farm house—and there—why, of course—this was New Year's Eve, and no wonder Emily was wearing a ring—rings were mighty rare in those days—and it took a New Year's or a Christmas or a birthday—to get one—but of course it was Hiram who was the chief and principal cause of all father's lovely Christmas presents and New Year's packages of candy—another package of which Samantha remembered with a glow, would be in her stocking the next morning—for was it not Hiram who went East—East—to the lands of wondrous things—and was it not Hiram who brought back the loveliest silks and cloaks and tasselled boots—and, but why stop to tell it all—just now Hiram was too absorbed in adjusting that ring to fit

Emily's third finger to notice the small figure of Samantha Amelia who gazed with something like rapture on that sparkling "New Year's" present for Emily. How kind Hiram always was—and—

Samantha turned to go into the rather darkened parlor, for she could see that Hiram was whispering secrets into the shell-like ear of Emily, and wasn't Samantha Amelia brought up carefully to understand that "secrets" were not to be stolen even if you could?

But, when Samantha got into the soft twilight of the parlor, she saw Joseph A. and Maggie Whitehead away in one corner, while Mark Croxall had left his cornet playing long enough to saunter in there with beautiful elder sister Maime, and both of these absorbed couples were also evidently sharing "secrets" and what was Samantha Amelia to do?

Dancing, supper and watching couples whisper "secrets" gradually lost all attraction for even romantic Samantha, and after a time, she curled up in the biggest easiest chair she could find that was unoccupied, and concluded that she would "just rest her eyes" awhile, waiting for the midnight supper—and how the bells swung out their mirth on the horses' backs!—and how Charlie Crabtree's whip swung out so cleverly to reach the ears of the off-horse on the lead!—and how warm it was to put your feet under buffalo robes!—and how sweet the strains of "Dan Tucker" was—and what a lot of "secrets" some folks do have to tell, and—and—

And Samantha Amelia slept the humiliating sleep of the just and the forgotten and the New Year's party at the farm house went on till the sun caught sight of the gay but tired and innocent revelers—and Hiram and Emily and Mark and Maime and Joseph A. and Maggie smiled at those accusing sunbursts, while all the other folks laughed with the simple joy of being alive.





## PRESIDENT WOODROW WILSON AND THE SUNDAY SCHOOL.

"No study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday School. It certainly is one of the greatest factors in our lives in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk and continues throughout life. The Sunday School lesson of today is the code of morals of tomorrow. Too much attention can not be paid the work which the Sunday School is doing."—(From an autograph copy sent by the President's authority to "The Sunday School Times.")



# The Mountain Chickadee.

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.; President Utah Audubon Society.

"From snow-topp'd hills the whirlwinds  
keenly blow,  
Howl through the woods, and pierce the  
vales below,  
Through the sharp air a flaky torrent flies,  
Mocks the slow sight, and hides the gloomy  
skies.

—Crabbe: *Inebriety*.

Unless you are a lover of nature's every mood you may find the hillsides and canyon streams of early December forbidding and cold; but if the details of any transition outdoors are of unending appeal, you will discover delights in the bare trees, the chill, trickling brook and even in the wonderful prisms of the bright fluffy snow. Every man's life should be devoted to work; recreation may make or mar the time given over to diversion. Thus, in rambles afield, one may either wander aimlessly and thoughtlessly or persistently seek the mysteries of life as yet undisclosed.

You will not need your field glasses, today, for though the bird we shall see and study is but a mite of fluffy feathers enclosing a tiny, frail body, he is so confiding and sweet that we shall almost touch him as he pirouettes from limb to limb. We shall be most apt to find him in the thick willows of the creek bottom or among the evergreens of the upper canyon sides.

The Mountain Chickadee, the very name of which recalls to every man's mind the familiar call "chick-a-dee-dee-dee" with which this diminutive black and white bird has often charmed his pathway, is typical of the titmice family to which it belongs. It is one of the few birds that are equally at home in the bleak blizzard of winter or the sultry air of a summer afternoon; and I know of no other bird that is so unsuspecting of the presence of man. The burrowing owl will stand upon a post and stupidly though dis-

trustfully allow one to approach quite near; but the chickadee seems really to possess an affectionate confidence in man.

Wherever you see a chickadee it will very likely be searching every nook, crack and cranny for insects and eggs. Its efforts in this direction are unceasing and untiring, for as it eats but the tid bits and the delicious morsels found in the woods it requires constant vigilance to keep its stomach full.

The nest of the chickadee is usually in an old wood-pecker hole or some natural cavity from three to fifteen feet from the ground. It consists generally of a soft and warm felted mass of hair and fur of rabbits and other small quadrupeds, downy feathers, fine dry grasses and mosses. Sometimes, however, the little workers will make a cavity themselves, pecking assiduously for days even in sound wood until a suitable hole is made.

The courage and devotion of the mother chickadee is wonderful. If discovered setting on her half dozen young ones she will not move until almost touched by the intruder's hand; and even then she flies but to return and alight upon her young. At such times she seems not to mind very much the intrusion of a human being, a fact due probably to long association with the large harmless mammals of the woods such as cattle, bears and other animals, which would never deign to give her so much as a notice to say nothing of wilfully destroying her home; but let a cat or a squirrel approach and it is pursued with noisy pertinacity and hoarse cries of "day," "day," until it is glad to flee from the neighborhood.

Many a log cutter has a dear place in his heart for the chickadee, for the little bird habitually collects around the



THE MOUNTAIN CHICKADEE.

*Special Characteristics*—Head and neck above with under part of head and throat, glossy black; forehead, stripe above the eye and band below it, involving the auriculars, white. These stripes, embracing between them a black band through the eye and confluent with the black of the head. Above ashy, beneath similar, but paler; the upper part of breast and middle line of belly white. Length about 5 inches; wing, 2.60; tail, 2.40.

logging camps and by plaintive notes begs for crumbs and other bits which the men care to give.

The notes of the chickadee are varied and interesting. The clear, sweet call note is the most plaintive sound I have ever heard in the woods; but the "chick-a-dee-dee-dee" song seems to be uttered in a matter of fact way as a pleasant variation to the most ceaseless search for larvae and insects. The birds seem exceptionally affectionate, loving and kind towards each other; and whoever started the story that they sometimes peck each other's brains out could not have seen an actual occurrence but rather a dead bird, the killing of which he erroneously attributed to others of its own species. Real observation is the only safe criterion in the study of the wilds; and even this may at times permit of explanation which makes it valueless as a generality.

It is wonderful how great is the service rendered the farmer by this tiny bird. Nearly every specimen examined discloses habits of the most praiseworthy character. It may make a meal today on oyster shell bark lice (*Mytilaspis pomorum*) and tomorrow devour all the "wooly bears" or salt marsh caterpillars (*Leucarcetia acraea*) it can find. I have seen a chickadee spend an entire afternoon pecking at the bark of the trees in an apple orchard, the variety of its food depending only on the kinds of pests that infested the trees.

In view of these facts it seems utterly incomprehensible that an otherwise sane man will approach one of these useful and attractive birds, put the muzzle of a twelve gauge shot gun within a few inches of its busy little body and literally blow it to atoms; yet more than once I have seen this very deed done.

### New Year's Hymn.

*By James Crystal.*

Let us unite to praise our God  
With songs of joy and cheer  
For all the gifts on us bestowed  
Throughout the bygone year.  
And, seeing that another year  
Of grace is ushered in  
Let us determine more than e'er  
To shun the paths of sin.

If we are better now than when  
The good old year began,  
Our record is, in keeping then  
With heav'n's appointed plan;  
But if we find ourselves inclined,  
From duty's paths to stray,  
Then let us strive with heart and mind  
To find the better way.

Time is God's golden ladder given,  
It's steps the years whereby  
We each may find our way to heaven,  
Where priceless jewels lie;  
But we must struggle day by day,  
To make these jewels ours;  
And walk the straight and narrow way  
With all our gifts and pow'rs.

Lord, grant us strength, we humbly pray  
To do Thy holy will,  
To drive our foolish thoughts away  
And live to serve Thee still.  
For what were life and living here  
Did we, Thy grace deny?  
A barren waste devoid of cheer,  
A desert parched and dry.





## THE JUVENILE INSTRUCTOR

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SALT LAKE CITY, JANUARY, 1914

### A New Year Thought

The train was three hours late, and still "creeping like a snail," ten times more "unwillingly" than Shakespeare's "whining schoolboys" ever crept.

"An imposition," said a passenger in the dressing room, where half a dozen men tried to keep out of each other's way. "What right has the railroad company to steal our time in this

manner? A law ought to be passed compelling the railroad company to recompense each passenger for every hour the train falls behind scheduled time." Most of us felt just that way; and the more we thought of the delay, the more restless we became.

Then, too, it was a cheerless morning. Glimpses through the frosty windows showed the ground covered with snow, through which stood lean, dry blades of grass and naked weed-stalks, as if making a last feeble effort to keep from being smothered forever. Lifeless sunflowers with dark hydra-heads, standing in striking contrast to the white snow, seemed only to deepen the somber gloom of the forbidding landscape. All they seemed to say to the thinking mind this morning was, "We've lived, struggled, failed—the winter of Death is upon us, and upon all living things."

Salt Lake City, in the near distance, was enwrapped in a smoky, sooty fog, impenetrable by the sun, even if he had been able to shine. Truly, it was a gloomy morning; and passengers who had missed early appointments because the railroad company was using a disabled freight engine on a passenger train, were as glum as Nature was gloomy.

Just as all these and many other observations, thoughts, regrets, condemnations, etc., were being well mixed in equal proportions as a bitter draught for the spirit, those who chanced to be looking through the window, east, saw the south hillside of the Wasatch peaks brightened, all at once, by sunshine. Through a rift in the cloud, the sun banished, almost instantly, the somber darkness of that December morning



from as much of the landscape as he could cover. One man saw it and thought:

"There is the first herald of the coming New Year; yesterday was the shortest day of the season, and last night the longest night. The Old Year, nearing its end, breathes heavily and casts a pall over all nature; but in its dying it can take with it only that which died with it—the brittle sun-flower stalk, the dry blade of grass, and all things which Winter has killed. Let the Old Year take, too, the gloomy thoughts, and despondent heart, the fault-finding, and pessimistic spirit. Let pass with it forever, the words spoken that brought tears or wounded hearts. Let it take the selfish deeds and unkind acts, that have made homes less happy, and hearts more sad—every little thought, word, and deed that has in any way contributed to cast gloom over the life of the least of God's children, let it go, as this gloomy morning, into the past forever. The sunshine of a New Year bursts forth to dispel all sadness, bitterness, and envy from the human heart."

The great difficulty is, some of us may not see this sunshine. We may still turn our eyes from the golden East, and feel and see only the gloom of the past. As we do, our souls will

grow dark, too, as we think of how others have imposed upon us, wronged us, stifled us in our progress. Brooding upon our past in this spirit will cast a pall on each coming day. "We ought not to look back," says Washington, "unless it is to derive useful lessons from past errors, and for the purpose of profiting by dear-bought experience."

There will always be delays in life; and the winter of discontent may chill the soul at all seasons, if we but invite it; but there is always sunshine, too, and if we but look for it, if in nothing else but the true joy of living—in being able to think, feel, and love, we shall behold "in a flash of crimson splendor, with blazing, scarlet clouds running before his chariot and heralding his majestic approach, God's sun rising upon the world."

That life's brightest sunshine may gladden your heart each coming day, is only one of the many good things we would have you enjoy when we wish you A HAPPY AND PROSPEROUS NEW YEAR.

DAVID O. MCKAY.

## How to be Useful.

Almost every little boy and girl would like to be of some use in this world, but sometimes it is hard to know what to do in order to be useful.

What is needed most of all, I think, is a pair of quick eyes to see what is to be done. If a boy or girl has quick eyes and willing hands, they will find ever so many ways of being useful, at home, in school, and wherever they may happen to be.

The boy who has quick eyes will see when papa wants a book from the library, and will offer to go and get it without waiting to be asked. He will see when mamma wants something from the store, and will offer to run

such an errand before he goes off to play ball.

The girl who has quick eyes will see when grandmamma wants her needle threaded, and will do it so promptly, and yet so quietly, that grandmamma will feel as if fairy fingers were helping her to sew. The girl with quick eyes will see when baby is restless, and will gently care for its wants, and thus often help mamma.

There are so many things that we can do to help others, if only we have quick eyes. Let us try to be as useful in this world as we can possibly be, and we shall find that life grows sweeter and happier the longer we live.—*Apples of Gold*.



## Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and  
Stephen L. Richards.*

### CONCERT RECITATION FOR FEBRUARY.

John 5:25

"Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

### SACRAMENT GEM FOR FEBRUARY.

From the Song, "The Wondrous Sacrifice." December "Juvenile Instructor."

We know you love us, dearest Lord,  
For in the ages gone,  
You called the children unto you,  
And blessed them, one by one;  
And we have learned to cherish you,  
For we have come to know,  
That on the cross you died for us  
So many years ago."

### Readjustment of Sunday School Hours and Order of Business.

In making way for priesthood quorum meetings on Sunday morning it is sincerely hoped that the efficiency of the Sunday School will in no wise be impaired. It is true that the ten o'clock hour of beginning has been very advantageous to the Sunday School in times past, and by long usage it has become, in the minds of many of us, a fixed precedence in Sunday School procedure. We believe, however, that our schools can be commenced at 10:30 o'clock without loss in their efficiency if our workers will co-operate and work harmoniously in making the change and adopting the new order of business.

It will be observed that the order of

business for the opening exercises as set forth in December JUVENILE requires less time than the old program. Certain items are omitted or abbreviated for the purpose of allowing full time for the class recitation period. If the order is carefully observed and the proceedings are carried on with dispatch, we are sure that, with few exceptions, the schools can be adjourned into departments at 11:10 a. m. Then according to the order of business, it is not necessary that the departments be called for reassembly until 11:55, thus allowing the full forty-five minutes of recitation period. Let it be understood by all that it is not necessary that schools shall adjourn at 12:00 o'clock. Under the former order of business it was expected that schools would remain in session from 10:00 until 12:00

o'clock, a period of two hours, and in our opinion there is no reason why schools under the present order of business should not continue their session until 12:15 or 12:25 o'clock if necessary. We are convinced that there is no necessity of shortening the class period or omitting any features of the order of business as prescribed.

### **All Schools to Commence at 10:30.**

It is the desire of the General Board that all the Sunday Schools of the Church shall commence uniformly at 10:30 o'clock as announced in previous numbers of the INSTRUCTOR. Some of our superintendents seem to have gathered the thought that only those schools in stakes which have adopted the Sunday morning priesthood meet-

ing should begin at 10:30. We believe, however, that far better results will come from a uniform time of beginning throughout the Church. We believe also that it is the duty of the Sunday Schools in making the change to make way for the Priesthood quorums in every stake to hold their quorum meetings on Sunday mornings if they so desire. Of course, the time of holding Priesthood quorum meetings will be determined by the Stake and local authorities and the General Board of the Deseret Sunday School Union does not presume to dictate to the Stake in this particular, but the Sunday Schools themselves are under its especial jurisdiction and it is deemed wise and necessary to set a uniform time for commencement.

## **Sunday School Conventions and Conferences for 1914.**

### **CONVENTIONS.**

It is suggested that Sunday School conventions be held in the following stakes on the dates and at the places named. Stake superintendents will kindly confer immediately with their respective stake presidencies, ascertain if these appointments will be agreeable to them, and secure their hearty co-operation in making the conventions successful. After obtaining the approval of the stake presidencies, Sunday school superintendencies of the stakes represented should meet and make assignments of topics, arrange for buildings at places suggested, and complete details of the convention program. The superintendent of the stake in which the convention will be held is hereby instructed to call this meeting.

January 11, 1914—Salt Lake, Ensign, and Davis, at Latter-day Saints' University.

January 11, 1914—Ogden, Weber, North Weber, and Morgan, at Weber Academy.

January 18, 1914—Granite and Jordan, at Granite Stake House.

January 18, 1914—Box Elder, Bear River, Malad, Cache, Hyrum, and Benson, at Logan.

February 8, 1914—Pioneer, Liberty, and Tooele, at Pioneer Stake House.

February 8, 1914—Utah, Alpine, and Nebo, at Provo.

### **CONFERENCES.**

In consideration of the convenience of all local workers, particularly those who live at long distances from stake headquarters, Sunday school conferences have been appointed to be held in the following stakes at the same time as the quarterly conferences, the hours of meeting having been chosen so as not to interfere materially with the regular conference sessions:

January 31-February 1—South Sanpete, Bingham, Yellowstone, Summit, and Cassia.

February 7 and 8—Wayne, Emery, Millard, and Taylor.

February 14 and 15—Blackfoot, Ban-



nock, Teton, San Luis, and Pocatello.

February 21 and 22—St. Johns, Big Horn, and Young.

February 28 and March 1—Kanab, Snowflake Panguitch, Rigby, Star Valley, and San Juan.

March 7 and 8—Oneida, Maricopa, Union and Moapa.

March 14 and 15—Uintah, St. Joseph, St. George, North Sanpete, Carbon, Fremont, and Bear Lake.

March 21 and 22—Duchesne, Deseret, Parowan, and Sevier.

April—Beaver and Boise.

April—Wasatch and Woodruff.

In view of the fact that present arrangements make it necessary to hold all Sunday school stake conferences during the first three months of the year, it will be quite impossible for General Board members to visit every stake. However, to the stakes which a General Board member cannot visit, instructions will be sent so that the conference may be held as scheduled. All stake superintendents should begin preparations immediately.

#### PROGRAMS FOR DISTRICT CONVENTIONS.

##### SUGGESTIONS FOR PROGRAMS.

9:00 to 10:20 a. m.

Special meeting for members of the General Board, Stake Superintendencies and Boards, Stake Presidencies, and High Counselors.

1. Roll call.
2. Singing.
3. Prayer.
4. Singing.
5. Subject, "The New Order of Business." Member of General Board.
6. Subject, "Stake Board Visits and Reports."
7. Consideration of general Sunday School topics.
8. Singing.
9. Benediction and adjournment at 10:20 a. m.

10:30 a. m.—General Assembly.

For General Board, Stake Boards, Stake Presidencies, High Councilors, Bishops and their Counselors, and all Sunday school officers and teachers.

1. Singing.
2. Prayer.
3. Singing.
4. Instructions concerning the work of the convention by Stake Superintendent.
5. Roll call. Separation into departments at 11 a. m.

2:00 p. m.—General Session.

For Stake Presidencies, High Councilors, Bishoprics, all Stake and Ward Sunday School officers and teachers. Public cordially invited.

#### PROGRAM.

1. 1:55, Preliminary music.
2. Singing (Choir).
3. Prayer.
4. Singing (Choir).
5. Announcement of attendance at morning session, Secretary of convention.
6. Address, "The Home and the Sunday School." Member of the General Board.
7. Music (Vocal).
8. Five minute addresses: "Instances of the Beneficial Effects of the Sunday School Upon the Manhood and the Womanhood of My Stake." By the President of each Stake represented in the convention.
9. Music (Vocal).
10. Address, "Influences Necessary to Retain Our Boys and Girls in Sunday School." By member of the General Board.
11. Address, "Fundamentals in Successful Sunday School Work," member of the General Board.
12. Singing (Choir).
13. Benediction.

#### PROGRAM FOR STAKE SUNDAY SCHOOL CONFERENCES.

(To be used only in cases where Sunday School Stake Conferences are

held in connection with Quarterly Stake Conferences.)  
Saturday, 10 a. m.

Executive session of Stake Sunday School Board, visiting General Board members. Ward Bishops, Stake Presidency and High Council, and visiting brethren of the General Authorities.

1. Roll call.
2. Singing.
3. Prayer.
4. Singing.
5. Subject, "The New Order of Business. Ten-minute paper by member of Stake Board.
6. Subject, "Stake Board Visits and Reports." Ten-minute paper by Stake Superintendent.
7. Subject, "Union Work: Is there a necessity for Revision?" Ten-minute paper by one of Superintendency.
8. Singing.
9. Benediction.

Saturday Evening.

To be used for such meeting or entertainment as the Stake Presidency and Stake Sunday School Superintendency think most advisable.

Sunday, 9:00 a. m.

Meeting of all Sunday School officers and teachers in the Stake.

1. Singing.
2. Prayer.
3. Singing.
4. Roll call. (Attendance by wards.)
5. Announcements pertaining to Department work by Stake Superintendent.
6. Adjournment to departments at 9:25.

Department Work until 10:25 a. m.

The program for the various departments for Stake conferences will be the same as the department work for conventions. The assignments of the topics, however, should be changed by the Stake Superintendency, where necessary, to conform to local conditions.

#### SUNDAY EVENING SESSION.

It is suggested that the program for this meeting be furnished by the Theological department of the Sunday School.

1. Preliminary music, five minutes before time set for meeting.
2. Singing by Choir.
3. Prayer.
4. Singing by Choir.
5. "Value of Memory Gems."  
Choose illustrations from Concert Recitations suggested in JUVENILE INSTRUCTOR, 1913. Member Theological department.
6. Male Quartette or Chorus.
7. "How May Social Conditions in Our Stake be Improved?"  
Member Stake Board.
8. Ladies Quartette or Chorus.
9. Remarks by visiting brethren.
10. Singing by Choir.
11. Benediction.

#### DEPARTMENT WORK FOR CONVENTIONS.

11:00 a. m. to 12:30 p. m.

#### SUPERINTENDENTS' DEPARTMENT.

Presiding officer: Member of the General Board.

Secretary: To be appointed by Stake Superintendency of Stake in which convention is held.

1. Roll call.
2. Subject, "Sunday School Discipline."  
a. What it comprehends.  
Five minute paper, by Stake Superintendent.
- b. How maintained.  
(1) In Sunday School.  
(2) In other Sunday School duties.

Five-minute paper by Stake Superintendent.

3. Subject, "The Relation of the Superintendency to Class Work."  
Member of the General Board.
4. Subject, "Courtesy Applied to Sunday School Work."

- a. To fellow-workers.
- b. To visitors.
  - (1) Church officials.
  - (2) Strangers.
- c. To children.
 

By General Board member.
5. Discussion of General Sunday School Topics.

#### SECRETARIES AND TREASURERS' DEPARTMENT.

1. Roll call.
2. Subject, "The Duties of a Sunday School Secretary and Treasurer." Ten-minute paper by a Stake Secretary.
3. Subject, "Sunday School Statistics."
  - a. Extent of.
  - b. How best obtained.
 

Ten-minute paper by local Secretary.
4. Subject, "Sunday School Rolls,"
  - a. Teachers.
  - b. Pupils.
  - c. Parents.
 

Ten-minute paper by local Secretary.

General discussion of Secretaries and Treasurers' duties.

#### CHORISTERS' AND ORGANISTS' DEPARTMENT.

1. Roll call.
2. Practical demonstration in conducting.

Note.—It is suggested that a chorister be appointed to select a Sunday School song and give demonstrations in conducting, using the assembled choristers as his class. Special consideration should be given not only to the best method of presentation, but to the spiritualization of the song by thought development and emotional display.

3. Discussion.
4. Ten-minute paper: "Appropriateness of Organ Music During the Various Exercises of a Sunday School Session (with Illustrations)"—By a stake organist.
5. Discussion.

#### PARENTS' DEPARTMENT.

1. Roll call.
2. Subject, "Nature, Purpose and Scope of Parents Movement" (five-minute paper).
3. General Discussion (fifteen minutes).
  1. The Ward Supervisor as Quarter Master General.
    - a. Constantly Providing Proper Supplies.
    - b. Intelligently distributing and using them.
  2. The Stake Supervisor as Director General.
    - a. Uniformity of local work.
    - b. Means of securing attendance.
  3. The Great Army of the Parents.
    - a. Strength of united efforts.
    - b. Community Leadership.
3. Subject, "Giving Specific Purpose to Class Work." For general discussion.

Note.—The greatest work of the individual parent is to establish and maintain a satisfactory home, and the greatest work of parents as a class, regarding the human home as a social institution, is to preserve it in purity, perfection and power. It has never been in greater danger than now.

1. How can the teacher best bring this vital truth to the vigorous attention of parents?
2. How can the teacher best develop in parents a feeling of keen personal individual responsibility for the welfare of the whole community?

#### THEOLOGICAL DEPARTMENT.

1. Roll call.
2. Subject, "How Can the Theological Department Best Promote Faith?"

In treating this topic it should be remembered that the Theological Department deals primarily with pupils between the ages of 16 and 20 years—usually the most skeptical period in the life of the individual.



## SECOND INTERMEDIATE DEPARTMENT.

1. Roll call.
2. How to Conduct a Class.
  - a. Preparation of lesson.
  - b. How to question a class.
3. Class Activities.
  - a. Proper use of scripture as a text book.
  - b. Proper use of note books in the class.
  - c. Proper use of maps and pictures in the class.
4. Peculiarities of Adolescence and how to Meet Them.

It is suggested that two persons treat the first subject, How to Conduct a Class, under the sub-headings "a" and "b," three persons treat the second subject under "a," "b" and "c," in five-minute papers, and the third subject be treated by one person in a fifteen-minute paper.

## FIRST INTERMEDIATE DEPARTMENT.

1. Roll call.
2. Topics.
  - a. Fast Day exercises.
  - b. How best to develop the spirituality of a child.
  - c. The preparation of the lesson.
  - d. Stories best adapted for the First Intermediate Department.

Two of the above subjects best suited to local conditions should be chosen and treated by ten-minute papers and discussions.

## PRIMARY DEPARTMENT.

A demonstration of the Class Period (using the teachers as the class).

The object is to show the order of procedure and the method of handling a lesson. Assignment to be made by the Primary committee.

Points to be observed by the teachers and to be discussed at the close of the demonstration. Bring your note books.

1. Two-minute music or song.
2. Prayer.
  - a. Simplicity.
  - b. Earnestness.

3. Songs.
  - a. Appropriateness of thought and music.
  - b. Rendition.
4. Silent roll call (while class is singing).
5. Sacrament Gem (not necessary every Sunday).
  - a. Explanation of thought.
  - b. Memorizing.
6. Song practice.
7. Separation into groups.
8. Review of last lesson.
  - a. Examinative or testing questions; or, Fast Day thought. (Based on Lesson 29, "Walking on the Water," Matt. 14: 22-23, for this demonstration.)
  - b. How developed.
9. The Lesson. (For this demonstration, "Jesus and Nicodemus" John 3:1-16.)
  - a. Introduction: Point of contact—Correlation—Lesson setting.
  - b. The Story: How told. Aim—how developed. Bible quotations—when introduced and memorized. Pictures—when and how used. Application—how made.
10. Getting the story back from the children and the Bible quotation from the re-assembled class.
11. Song.
12. Benediction.
13. Distribution of wraps.

## KINDERGARTEN.

1. Roll call.
2. Subject, How to Study the Sunday School Lesson," seven-minute paper.
3. Subject, "How to Review the Lessons," seven-minute paper.
4. Explanation of "The Cradle Roll," by member of General Board.
5. Subject, "The Advantages of Group Work," seven-minute paper.

# Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

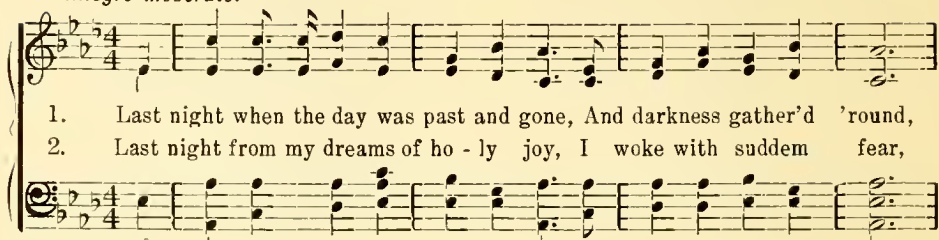
## All Hail! the Bright New Year!

PAREL PARKER.

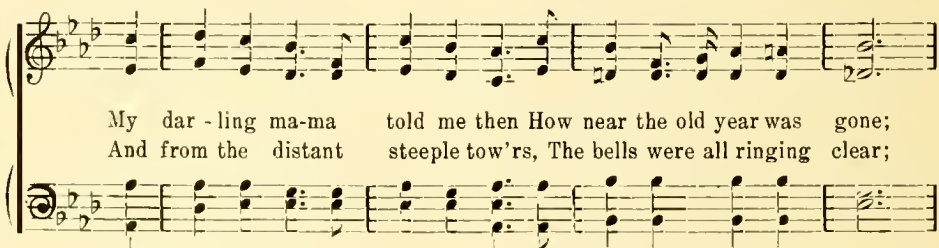
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LEVI C. PARKER.

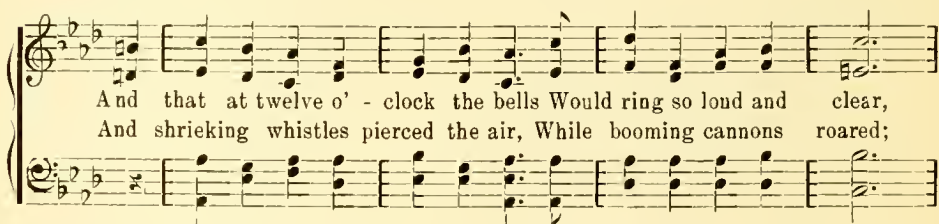
*Allegro moderato.*



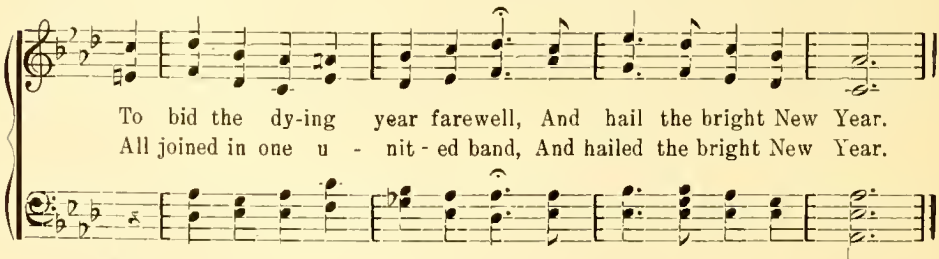
1. Last night when the day was past and gone, And darkness gather'd 'round,  
2. Last night from my dreams of ho - ly joy, I woke with sudden fear,



My dar - ling ma-ma told me then How near the old year was gone;  
And from the distant steeple tow'rs, The bells were all ringing clear;

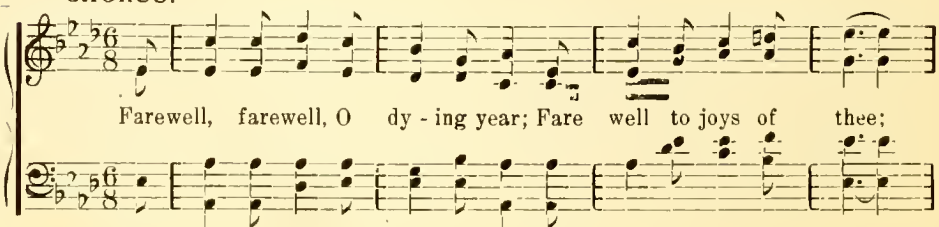


And that at twelve o' - clock the bells Would ring so loud and clear,  
And shrieking whistles pierced the air, While booming cannons roared;

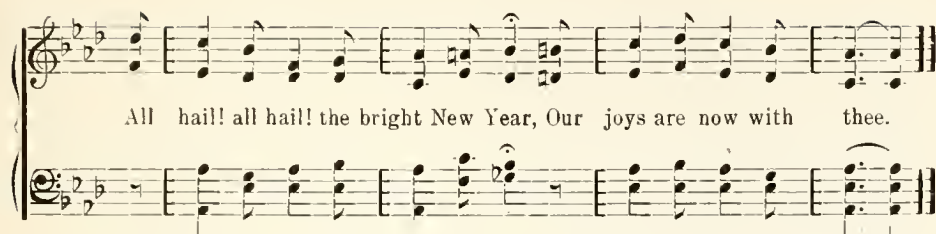


To bid the dy-ing year farewell, And hail the bright New Year.  
All joined in one u - nit - ed band, And hailed the bright New Year.

### CHORUS.



Farewell, farewell, O dy - ing year; Fare well to joys of thee;



## Parents' Department.

*Henry H. Rolapp, Chairmen; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.*

### Quarterly Subject: Companionship.

Sub-topic I: Home or Family Companionship as Related to Other Types.

Division A: A Study of the General Types.

**Sunday, January 25.**

#### LESSON ONE.

##### a. *The "Chum," Companionship.*

1. Tendency to make a close and fast friend of few persons, probably one only.
2. The test of such friendship is the exchange of confidences.
3. Chums submit plans each to the other and take and give counsel.
4. Relate experiences for approval or censure.
5. A point of reference in difficulty, a place of refuge in adversity.
6. Neither lover nor brother, but a close, fast friend.
7. Seldom crosses the sex line.

#### DISCUSSION.

To have no chum or confident is next to being alone in the world. The normal person selects from his friendly acquaintances some one or two persons for a closer companionship. This closer companionship necessarily involves mutuality; each must have a feeling of trust in the other. Once the relation of chum is fixed the inner chapters of life become a property in

common. Before each other they place the imagery of their hopes; and in each other's presence they open the places of memory which hold the shattered pieces of failure and disappointment. Together they plan, revise, criticize suggest and counsel and plan again. Even the story of the affections is not too sacred to relate to "Bess" or "Joe." Each to the other is both priest and physician.

From the very nature of the situation the chum is not a lover. Sex lines are seldom crossed; the girl chums with the girl, and the boy with the boy. One's natural modesty would not have it otherwise. Age, too, is a determining element. The relation appears to demand mutuality and reciprocity to a degree that would make disparity in ages a barrier. Life to each must have somewhat the same meaning. The ever-widening outlook ahead must have about the same horizon for both. This may account in part for the fact that, in most instances, brother does not chum with brother, nor sister with sister. Yet the chum relation is one of the closest companionship formed among men. In fidelity and devotion it sometimes reaches as far and as high as the sacrifice of life itself. And while it is one of the most common forms of companionship known among men, yet it is representative of the higher, truer types of human relationships.



## QUESTIONS.

How much of the chum relation have you in your home?

Husband and wife, in addition to all else are you chums?

Parents, in addition to all else are you and each of you a chum to each and every one of your children?

b. *The "Pal" (criminal) Companionship.*

1. A comradeship against society.
2. A fear-bound pact.
3. Outwardly the semblance of the highest friendship, but inwardly the very antithesis of true companionship.

## DISCUSSION.

The study of the "pal" relation of those who break with society must throw some light on the question as to what companionship really involves. As between criminals there is at least one thing in common, namely, a disposition both to ignore and defy society. Differences in age, sex, color, creed, are in no way barriers to a compact between criminals. Aside from disposition, convenience and adaptability to the purposes in hand, determine who shall be "pals." Once the relation is formed and the plan to cheat the law is entered upon, then fear of detection is the thing that cements the comradeship. 'Honor even among thieves' is a chiding reference to those whose standards of fidelity appears to fall below the social ideals. But this honor is more in form than in substance. Outwardly the fidelity between partners in crime, marks the highest order of friendship, but in reality the oath of friendship has its force in fear. This seeming trueness to his pal rests upon the very antithesis of honor and esteem. "Jim" trusts "Dick" because "Dick" is a coward, and Dick knows what "Jim"

would do to him if he, Dick, should fail to protect "Jim."

## QUESTIONS.

Do we find a taint or a suspicion of this negative companionship in the home group?

Can any phase of our family companionship be traced to the fact that some member "has something on" the other?

## Sunday, February 1.

## LESSON TWO.

c. *Club or Social Set Type of Companionship.*

1. Exclusion and favoritism.
2. A fellowship characteristic of caste.
3. Effect upon companionship of the attempt to become a social idol.  
Induces counterfeiting or the wearing of a mask.  
Displacing of the individual conscience by the conscience of the social set.  
Slaves to a desire for distinction: freaks in dressing and entertainment.
4. Rise of the individual at the expense of the group.
5. Barren of co-operation and communion.
6. Egoists rather than companions.
7. The club is an attempt to replace family companionship with the companionship of a larger group.
8. An attempt to enrich life by surrounding oneself with things novel, sensational, and freakish.
9. Social thrills and ills.

## DISCUSSION.

The club or social set might well be termed the companionship of the aristocracy. It is characterized throughout by exclusion on the one hand and favoritism on the other. The warrant

for fellowship is the social badge or proper introduction, or both. We often hear the remark, "Miss B. has been introduced into our set. Mr. X. comes to us, highly recommended;" and so the group grows. There is no occasion for a personal selection of companions: the club or set selects them for us. Matters of compatibility, or affinity, or accord of ideas, or of a common viewpoint are all pushed aside by the question of caste. Social status is the thing above all else to be desired. No exchange of confidences here. No sympathetic reading of the inner chapters of one's life. As little disclosed as may be; as much disguised as can be. While on parade, seen and observed as much as possible; while off parade, seen and observed as little as possible. Not seeking to help and to co-operate, but seeking to rise above, to outshine, to outdo. The goal—to become a social idol; to reach that goal—willing to become a slave to the desire for distinction. To court novelty and the sensational, and even the morbid. To gild over and submerge everything that is simple and natural and true, in life, eliminating everything that properly belongs to real companionship and substituting therefor make-believes and deception and counterfeits, in the presence of which no true friendship can endure.

The club, it is said, promotes companionship in that it conduces to sociability, widens one's acquaintance, stimulates good fellowship. The narrow companionship of the family, it is held, is replaced by a broader and more extensive comradeship. The difficulty appears to be that what is gained in companionship by way of numbers is lost to us in the character and substance of that companionship. The clubman is desirable to the club so long as he adds or contributes something to the club life, as it is termed. He must take the part of the good fellow, the entertainer, the sport. He must seek to enrich this association by outdoing his fellows. He must be to the club

what the society man is to the social set. The thing new, the thing novel, the abnormities in life enter into this so-called social enrichment. From *sensation to dissipation* is such a short distance that the division line is passed unnoticed.

Seek, if you will, the life with the "thrills" but escape, if you can its consequent ills.

#### QUESTIONS.

What part, if any, of the social set companionship should be incorporated in your home associations?

Will home companionship admit, at any stage or place, of one's playing a dual part?

Would the so-called thrills of the social set enrich the home spirit?

#### Sunday, February 8.

##### LESSON THREE.

#### d. *Companionship of the anti-law and order class.*

1. The community feeling between persons disgruntled.
2. A group of brooders over real or fancied misfortunes.
3. Comrades in a general conspiracy against whatever is.
4. A disposition in common to break down or destroy.
5. A negative companionship.

#### DISCUSSION.

The anti-law-and-order companionship we have in mind is such as you would find in a typical "knockers" club. It is generally recognized by two closely correlated notions, which are common to every comrade of this class. First, that he is a victim of either bad treatment or ill luck, or both. Second, that whatever is, is wrong; and it is wrong chiefly because it is. His trouble appears to lie in the fact that the mind is as a mirror in that when you look into it it reflects outwardly, and when you look out of it, it reflects inwardly. It is simply impos-

sible for the disgruntled man to get rid of the indigo-green. There is a riot of discomfort in his feelings. Things must be changed—changed by destroying rather than by substituting; destroying with a childlike indiscretion that attacks the things nearest or most convenient. All in all, we have in this type of companionship one of the best examples of the social negative.

#### QUESTION.

Parents, how much of this social negative are we putting into our home spirit?

#### *e. Loafer Type of Companionship.*

1. The companions of idlers are necessarily idlers.
2. The passive creature seeks active entertainment.
3. A restless body with a restless mind.
4. Agreed in the notion that the world owes them an apology and a living.
5. Not burdened with any fixed purpose in life.
6. A self-constituted critic of the world in general.

#### DISCUSSION.

We are dealing here with the companionship of the social parasite, which may explain why our references may appear to apply only to the extreme type of loafer. To become comrades of this class one must be in a position to give his fellows a large measure of his time, which means that he has an unlimited supply at his command. With so much leisure, time drags heavily, and so we find the loafer in a constant but listless search for diversion.

There is an apparent anomaly in the fact that the indolent person usually drifts to the place of greatest activity—activity on the part of others. The idle poor of the village and city alike, pass their time at business cen-

ters. The idle rich are to be found in the refreshment parlors, the grandstand, and the stalls. It is the case of a restless body with a restless mind. The members of this group are companionable in that they can reciprocate in the matter of time, and, if provided with means, in the matter of the many courtesies which conform to the tastes and customs of the idle rich. They are companionable in that they are fellow-pensioners for life—the world owes them both an apology and a living. They are alike free from the burdens of any fixed aim or purpose in life that would involve anything like a sustained effort. If they are poor they never did have a fair chance; and if rich, the chance was not worth while. As they sit in high places and observe the workings of mankind, they are necessarily fitted to become critics of the actions of others in all the departments and walks of life. So that they are fellows in at least such fellowship as it is to be found among critics.

#### QUESTIONS.

Parents, are we knockers, if so, just what is our knocking doing for our home life?

### Sunday, February 15.

#### LESSON FOUR.

### Local Subject.

The attention of supervisors is called to the fact that preparation for the work on "Local Sunday," as it is termed, should be made well in advance and special pains taken to make it the Banner Sunday of the month.

### Sunday, February 22.

#### Calendar Subject: *Patriotism.*

- f. *Did national patriotism have its beginning in the form of family fealty?*
  1. Kinship was probably the earliest, as it is the most natural bond between men.



2. The family the first clearly defined and distinct group of individuals.
3. The place midway between the family group and the national group is occupied by the tribe or clan.
4. The tribe—a group of related families; the early nation—a group of related tribes; our own nation—a group of people from all nations.
5. National pride; not unlike family pride.
6. The distinction, if any, between family allegiance and national allegiance.
7. The family coat of arms and the national flag.
8. A true father and a true son—the citizen soldier of the highest type.

Sunday, March 1.

#### LESSON FIVE.

##### g. *The Industrial or Fellow-servant type of Companionship.*

1. An involuntary association imposed largely from necessity.
2. A mutuality of interests arising from a similarity of conditions.
3. In its formal aspects a union of laborers.
4. In essence a relation both arbitrary and mechanical.
5. An association or comradeship lacking in the larger sense the elements of friendship and possessed in the smaller sense of self-serving sympathy.

#### DISCUSSION.

The companionship of the fellow-laborer, as suggested above (if it can be termed such), is often without sentiment and without choice. It is not a matter of forming associations, but of having associates selected by third parties.

In the work-burden there is much

in common. In everything that looks to the lightening of that burden without shifting it, there is a partnership interest. It is the eternal question of betterment which leads to the formal alliance of co-laborers under the head of unions. In form, it is a brotherhood of fellow-workmen; in essence, it is a matter of individual protection. It is a comradeship, wholly and solely for offensive and defensive purposes. As a companionship it may be wanting even in the simple and essential element of acquaintance.

#### QUESTION.

Has the fellow-laborer comradeship a place in our homes?

##### h. *Business partnership type of Companionship.*

1. An alliance strictly for profit.
2. A relation, the life of which depends on the ratio between investment and income.
3. A comradeship with a legal regulation and an economic control.
4. A cold, colorless, soulless pact, under which a game of chance is to be played.

#### DISCUSSION.

The business relation is one seldom invited by friendship, or maintained by sentiment. It suggests itself as a convenient and effective arrangement for material betterment. This seemingly bloodless form of companionship lasts just so long as the balance sheet shows a satisfactory return. The comrade is a comrade so long as he contributes more to the purpose of the partnership than any other available person. It is a question of how to get and how to keep the most, which determines the personnel in the "who is who" books of the corporations from day to day.

Partners today, competitors tomorrow. Right, if lawful; good, if profitable.

## QUESTIONS.

1. Does income play a part in the home comradeship?

2. If the home group is in part a business machine, does the partnership idea extend to the children, or are they fellow-servants?

Does the husband or the wife or both proceed on the theory of the cap-

italist who owns 51 per cent of the stock?

## To Supervisors.

As the Parents Department has been allotted additional space in the INSTRUCTOR, it may be unnecessary to publish a brief discussion of the several topics in bulletin form as announced in the last issue.

## Theological Department.

*Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, and Edwin G. Woolley, Jr.*

## Second Year—The Apostolic Age.

## Lesson 4.

In Christ's day the Jewish sect which opposed him most was that of the Pharisees. In the ministry of the apostles this opposition is transferred to the sect of the Sadducees. The reason is that the main point in the teachings of the apostles was the resurrection of Christ and that the Sadducees did not believe in the future life, or in the existence of angels and spirits. Here was a point of direct contact. If Jesus had risen from the dead, then they were wrong. "The Sadducees at this time formed the most wealthy, aristocratic, and influential section of the Jews."

By the "Council" in verse 21 is meant the Sanhedrin. It consisted of seventy or seventy-one members, and was "composed of (1) the rulers or high priests, who were generally Sadducees; (2) the Scribes, who belonged to the Pharisees; (3) the elders, who might be other priests or laymen. Its functions extended over all matters connected with public worship and the administration of Jewish law. It was therefore the supreme ecclesiastical and legal authority in Jerusalem." The council was always afraid to act counter to popular opinion.

Gamaliel was the "most famous Jewish teacher of his day, and the first of the Jewish Rabbis to receive the

higher and more affectionate title of of Rabban (our Master.) He was the grandson of Hillel, the founder of the more liberal school of Jewish thought. The Apostle Paul was trained 'at his feet.' So great was his reputation, that, according, to the Mishna, 'with the death of Gamaliel the reverence for the Law ceased, and purity and abstinence died away.'" (Andrews.)

"Now it came to pass while Fadus was Procurator of Judea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them and to follow him to the river Jordan. For he told them that he was a prophet, and that he would by his own command, divide the river and afford them an easy passage over it. And many were deluded by his words. However, Fadus did not permit them to take any advantage of his wild attempt, but sent a troop of horsemen out against them, who, falling upon them unexpectedly, slew many of them and took many of them alive. They also took Theudas alive, and cut off his head and carried it to Jerusalem." (Josephus.)

Gamaliel's reason is sound. It furnishes a test—the time test—by which to ascertain the truth of any movement. Renan, a French agnostic, declares, in effect, that no movement based on fraud has ever become permanent. The most reasonable thing to do, therefore, is to let alone any particular

objectionable movement to see what is its outcome. If it is based on error it will certainly die. There is something mortal, temporal, in error, as there is something of the eternal in truth.

### Lesson 5.

Here is a new point in the development of the Church—the first definite organization since the resurrection. This topic should be linked with the two accounts of the common life (2: 41-7 and 4:32-7).

The Grecians were Jews of a particular type. "Roughly speaking, the Jews may be divided into two classes: (1) the Hebrews, or those Jews who maintained their own national tongue, used the Hebrew Bible, and refused to adopt un-Jewish manners and customs, (2) the Hellenists, who lived for the most part outside Palestine, spoke the Greek language, used a Greek Bible—the Septuagint, as it was called,—and conformed, at any rate in non-essentials, to the habits of the people among whom they lived. It is the latter class which is referred to here under the term 'Grecians.'" (Andrews.)

Stephen's address to the Jews is not easy to follow. Two lines of thought are interwoven; sometimes the one and sometimes the other assumes the chief place. The main theme is that true religion may be independent of the Jewish temple and the law. "He shows (a) that long before either temple or law existed, God had made a covenant with Abraham; (b) that he had revealed Himself to Joseph and Moses in Egypt when they were far away from the sacred city of Jerusalem; (c) that He had been with Israel during their time of wandering in the wilderness, and had accepted their worship; (d) that even when the temple was built by Solomon it was distinctly stated in the prayer of dedication that the presence of God was not restricted within its walls." The

second, and subordinate theme is, "that there had been men in every age who, like his accusers, persecuted the prophets and resisted the new revelation of truth which they brought to the world."

The speech may be divided as follows:

1. God's dealings with the patriarchs (1-16.)
2. The history of Moses (17-43.)
3. The building of the temple and Stephen's final appeal (44-53.)

### Fourth Year Lessons.

Of the three lessons for February—the atonement, faith, and repentance—the first was discussed in this magazine for Jan., 1912. To avoid unnecessary repetition, we refer teachers to that issue of the *JUVENILE INSTRUCTOR*, for comment on the Atonement.

The subjects of faith and repentance from a theological and scriptural standpoint are fully explained in the text-books. The youth of today are, however, very likely to inquire into the rational and empirical basis of faith. From a secular view point is there any evidence to support faith in theological doctrines? This is at once the most pressing and the most difficult problem that young people have to solve. They may well expect help from the theological department of the Sunday School. This means that teachers must learn to understand the skepticism of youth, to sympathize with the unsettled mind and to discover ways of leading it from uncertain misgivings to rational faith. This is not accomplished by dogmatic assertions or attempts to force belief in revelation.

If faith in religion cannot be established absolutely by reason, it can be shown that such faith is not irrational, and that reason covers only a minor part of human experience. The most fundamental things in life are founded on instinct, emotions, and the will to do and to be. This is true not

only of practically all the activities of childhood, it is no less true of the dreams of youth and their realization in the attainments of manhood and womanhood. The greatest accomplishments of individuals and of the race are seldom rationally demonstrated beforehand. They are first objects of faith and endeavor; through struggle they are realized in fact. It may be appropriate, therefore, to ask, Is there not in man a religious instinct? Are there not religious emotions? Does not the reasonable exercise of these emotions and instincts tend to exalt life, to make men and women better and, in the long run, happier? These questions cannot be answered by comparing the religious hypocrite with the honest skeptic or the reverse of this. In making comparisons, we must do one of two things; e. i., compare individuals otherwise alike in character, or compare large numbers of individuals so as to eliminate from consideration other characteristics than that of faith and its consequences.

By being too dogmatic and failing to understand the point of view of the skeptic, teachers may, and sometimes

do, drive young people from the Church. The most pronounced and aggressive skeptics usually come from those who have been brought up under a rigidly dogmatic theology. In the rationally minded this tends to produce a reaction towards the opposite extreme; the dogmatic habit, however, is likely to be manifest in the aggressive promotion of disbelief in religion. Col. Ingersoll was a type of this tendency in man.

Faith, like the kingdom of heaven, may be likened to a mustard seed which from the least of all seeds grows greatest among herbs. The teacher should never forget that it is a matter of growth, and that this takes time and appropriate conditions.

Faith once established, repentance follows as a logical necessity. This means a turning away from the sins of the past and by the power of faith, living above sin in the future. "Be not overcome of evil, but overcome evil with good." This should be the motto of every believer in God, and humanity. It represents the true spirit of repentance.

## Second Intermediate Department.

*Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.*

### Second Year—Book of Mormon.

[Prepared by J. Leo Fairbanks and Bertha Irvine.]

#### Lesson 40. Mosiah's Sons Saw, Through Persecution, the Success of their Plans to Establish Peace.

Teacher's Text: Alma 24th, 25th, 26 and 27th chapters.

Pupils' Text (for general assignment): Alma 24:1-24.

For assignment to individuals: Alma 24:1-6; 24:7-19; 24:20-30; 25:1-17; 27:1-15; 27:16-30.

Predominant Thought: The crowning glory of true Christian life makes for brotherhood, unselfishness, desire to do good, and willingness to give rather than to receive.

Review the facts and moral truths learned from lesson 39. Ask each pupil to write one thing he learned from the lesson.

Lesson Setting: The events leading to this lesson will be brought out in the review. It is especially important that pupils know the desperate chances the missionaries took to enlighten their brethren, their devotion



in preaching the word, the prejudice they had to break down in causing the Lamanites to look on them as brothers and benefactors, the ignorance and idleness of the Lamanites, the increased jealousy aroused by the faithless and disappointed Nephite office seekers, who were as wolves in sheep's clothing. Who were the Amalekites? and the Nchors? What kind of disposition did the Lamanites reveal in relation to the way they held to old prejudices? If this could be turned to good account how would it result?

A suggestive map is really important in helping pupils to keep events properly separated in their minds.

Significance of events: These events are important (1) historically, because they show the sincerity of the Lamanites and their practice of Christian ideals in preparation for Christ's coming; (2) biographically, by showing that the supreme joy in the life of Mosiah's sons was to bring peace and prosperity; (3) practically, by illustrating the importance of good example and the value of lives of service.

Lesson Statement: Teachers should have pupils give the lesson statement. Call those to whom special assignments were given so that their accounts will make a connected lesson statement, as follows:

1. Preparation of the Lamanite converts to protect themselves (Alma 24:1-6.)

2. Testimony of their belief in the brotherhood of man and practicing Christian virtues (to give and to labor, 18th verse.) (Alma 24:7-19.)

3. Steadfastness of Lamanites in their convictions, and the power of their example for righteousness. (Alma 24:20-30.)

4. The prosperity of wicked and selfish men is short. (Alma 25:1-17.)

5. People of Anti-Lehi-Nephi go to Zarahemla and leave strife breeders to themselves. (Alma 27:1-15.)

6. Jershon was given as a land of

refuge where the Lamanites became a beloved people. (Alma 27:16-30.)

7. The beautiful praise and thanksgiving of Ammon. (Alma 26.) This should be given by the teacher, if time will permit. Read the chapter carefully, underscore the words that are most beautiful and are necessary to bring out a connected idea of the success of the mission of Mosiah's sons. Show the pupils that this is as beautiful as David's Psalms, which are thought so much of. Read to the class only the words underscored, e. g. Verse 11: "I do not boast in my own wisdom \* \* \* 12 \* \* \* I know that I am nothing \* \* \* I am weak \* \* \* I will boast of my God, for in his strength I can do all things \* \* \* 14. he \* \* has loosed our brethren from the chains of hell \* \* \* 15. Yea, they were encircled about with everlasting darkness \* \* \* but; he has brought them into his everlasting light." etc.

Illustrations and supplementary material: Topic 1. What was the plan of Mosiah's sons to establish peace? enlightenment? See Mosiah 28:1-5. How could he accomplish it? Christ says we should love our enemies, our neighbors, etc. How about our brothers? Why should Lamanites refuse to fight Lamanites? Topic 2. How did Lamanite steadfastness to superstition work wonders when turned to truth and right? Do we find the same steadfastness in Indians today? What is the value of industry and of giving? (Mosiah 27:4.) Topic 3. The power of righteous example of Mosiah's sons and of converted Lamanites should be a lesson to us. What lesson? Give instances. What does the Book of Mormon say about transgressors and apostates? Read it. (Alma 24:30.) Is it worth remembering? Let us repeat it. Do you know any who come under such condemnation? Topic 5. The way of transgressors is hard. Give proofs. (Noah, Amulon, Amaleki, Nehor). In our day are there any

proofs? Abinadi's prophecy fulfilled. Evil cannot conquer the good. Contrast Alma's prayer for good with Amulon's evil wish (Alma 25:17; II Nephi 32:8.) Find Alma's prayer and Amulon's wish. Topic 6. Jershon in South America was, like Goshen in Egypt, given to the Lord's chosen people. There were no slaves among the Nephites (Alma 27:9). Why? Slavery was a condition that prevailed among most people of the earth at this time. Does the Lord favor it? Why do you think the Lamanites had slaves? America is God's promised land. Why should freedom have been granted the negroes? Topic 7. The joy that comes to those who vigorously follow a righteous idea can be proven by Ammon's rejoicing. True penitence necessary (Alma 26:21.) True secret of success (Alma 26:26-28.) Discouragement must be overcome (Alma 26:24, 25, 29, 30.) The crowning joy of the greatest men in the earth has been to promote universal peace. Those who have realized the brotherhood of men, and give rather than get gain are our greatest heroes. War has often been necessary to break down the selfishness of greed, but the "Truth shall make them free." Civil War, persecution of Christians and "Mormons" are good examples. Lincoln, like the sons of Mosiah devoted his life to the cause of peace and liberty. Like Ammon he thought little of himself, but was devoted to his great cause. Before we meet again in Sunday School we shall celebrate his birthday. Why do we think so much of him? Unless we exercise the virtues of love, unselfishness, and willingness to labor for others in our homes we cannot hope that great qualities will work out in our lives, or that we can become great and worthy men and women.

Preview lesson 41. Give the lesson setting, pupils' text, and make special assignments. To be successful you must first be well prepared yourself.

Which verse in today's lesson is most impressive and worth memoriz-

ing? Let us learn (Alma 24:30) and repeat it next Sunday.

#### **Lesson 41. Korihor, who was Brought to know the Power of God.**

Teacher's Text: Alma 30th chapter; Story of Book of Mormon, 26th chapter; sketch of Korihor in Dictionary of Book of Mormon.

Pupils' Text: Alma 30:30-50.

Special Assignment: Alma 30:7-11; 30:6, 12-16; 30:19-21; 30:22-29; 30:51-56; 30:57-60.

Predominant Thought: The master whom Korihor had so diligently served could not sustain him in time of need.

Memorize Alma 30:60.

Scenes of lesson: Zarahemla, Gideon.

Time: 75 B. C. (towards the end of the 17th year of Judges.)

Briefly mention by way of review the knowledge of Christ among the Nephites at this time.

Setting: Peace had prevailed for a few years, and the law of Moses was strictly observed, with the knowledge that it pointed to the coming of Christ. The converted Lamanites were living happily in Jershon, the land the Nephites had given them, with Ammon as their beloved leader. Alma was honored as president of the Church, while Nephiah ruled as Chief Judge, and each land had its chief judge, who acted under Nephiah.

Lesson Statement: I. Religious freedom enjoyed by the Nephites. See (Alma 30:7-11; also Mosiah 27:3.) (This subject is one of the special assignments.) Mention countries in which religious freedom is now enjoyed, and its effect upon the people.

2. Korihor: A man of education evidently, for he could use "great swelling words," and could argue with convincing power; bold in giving voice to what he believed; proud; boastful; defying God in his blasphemy; quick to realize and to testify of the power of God when he felt it.

3. His teachings: That there would

be no Christ, and therefore no atonement. This incident of Korihor recalls the incident of Sherem in the days of Jacob (Jacob 7th chapter). Korihor taught that men fared in this life according to their own management, and prospered if they had genius, conquering according to their strength; that there was no God, therefore those who believed as he did need have no fear in doing wrong.

4. In Jershon: The teachings of Korihor had no effect upon the faithful Lamanites; they would have nothing to do with him, for the Spirit of the Lord was upon them so strongly that they could discern the spirit of Korihor, and knew the master whom he served. He was hastily banished from their land.

5. In Gideon: His arguments before Giddonah should be considered by the class. Compare with arguments brought against the work of God in our own day.

6. Brought before Alma: The dialogue between Alma and Korihor should be considered point by point, and discussed. A pleasing insight is given us into Alma's private life in verses 32, 33. This was the law of the Church. See also (Mosiah 18:24; 27:5.)

7. The sign: Note Alma's endeavor to point out to Korihor the abundant signs that were all around him, showing the existence of a God; also that the scriptures taught the same. The sign was a convincing one, coming as it did upon Korihor himself; no outward sign would have had power to soften a heart so hardened.

8. Korihor's sad end: From a proud, boastful, advocate of the doctrines of Satan, he became a beggar, a living witness to all who saw him of the impotency of such a master to succor his own; and at the same time of the power of God made manifest through His faithful servants.

Supplementary Story: In the year 1841, Elders James M. Adams, James Emmett and Hiram Page were travel-

ing in Erie County, and were preaching the Gospel. They met with much opposition, and were finally challenged to debate with a number of preachers on the subject of the Gospel. The elders consented on condition that the arguments be confined to Bible proofs. Instead of doing this, however, they slandered the Latter-day Saints. A young free-will Baptist preacher, named Solon Hill, was called upon to help the other older preachers, and after following along the lines the others had done, he hit upon a plan which he seemed to think would enable him to come off victor:

Turning to Elder Adams he said, "If you are a servant of God, as you boldly say you are, I demand a sign of you to convince that you are genuine."

Elder Adams told him that he had taken a dangerous stand; that signs followed believers, did not go before them; that signs came by faith, not faith by signs. He informed him who the first sign-seeker was—Satan, whose children had always been faithful in following his example. He testified that the truths of heaven had been plainly laid before them, and that the Spirit had given unmistakable evidence of its truth, and that unless he repented of his sins, rendered obedience to the gospel and lived up to its requirements, the curse of God would rest upon him.

The meeting was dismissed without the preachers being able to disprove any of the truths advanced by the Elders; the people were left to reflect at leisure upon what they had listened to, and the preacher Hill to accept the consequences of disobeying the servant of God.

\* \* \* \* \*

After a lapse of sixteen years, says the writer of the above, I happened to be in the same part of Pennsylvania upon a mission. Calling one day at a house to water my horse, I saw one of the most deformed and repulsive looking beings I ever beheld. On arriving at my destination, I informed



my brethren of the hideous sight I had met with, when I was told that the being I had seen was what was left of the man who demanded a sign from a servant of God.—(From "String of Pearls," page 44.)

#### Lesson 42. The Zoramites, who Worshiped God with their Lips Alone.

Teacher's Text: Alma 31 to 34; Story of Book of Mormon, chapter 27; also "Zoramites" in Dictionary of Book of Mormon.

Pupils' Text: Alma 31:1-23.

Special Assignments: Alma 31:24-35; 34:17-26.

Place: *Antionum*, situated east of the River Sidon. It appears to have been of considerable extent, stretching from the great southern wilderness to Jershon on the north; the land of Boutiful formed its western border, while on the east it extended indefinitely into the great eastern wilderness, inhabited by the Lamanites.

Time: B. C. 75.

Predominant Thought: The true worship of the Lord is from the heart.

Lesson Setting: 1. Zoramites: Apostate Nephites, under the leadership of one Zoram. As is always the rule with apostates, they were more hardened and far more difficult to present the truth to than those who had never heard it. Show this to be true from the actions of apostates in our own day. It is very plain to be seen that from the position of the Zoramites in the land they were a continual menace to the Nephites, for they could easily be in correspondence with the Lamanites, and join with them in movements against the Nephites. They were a rich people, dressing in costly apparel, adorning themselves with jewels and ornaments.

2. Alma's mission: Review our acquaintance with Alma's companions. Their mission was to preach the gospel, and if possible to bring these apostates again into the Church of Christ.

3. Manner of worship among the Zoramites: Describe their synagogues; the word *rameumptom* means a high place to stand upon, a holy stand. Note its position in the center of the building, and the probable reason of thus placing it. Dwell upon their peculiar manner of offering prayer. The prayer itself should be read and discussed in the class. See parable of the Savior, (Luke 18:9-14.) This mockery took place upon but one day of the week, and during the other days they thought no more of it.

4. Alma's prayer: Consider the difference between it and the prayer of the Zoramites. The prayer of the heart and the prayer of the lips is well illustrated here.

5. Preaching the word: Alma setting apart his brethren—how the message was received—the poor—why cast out of synagogues—Alma's address on Hill Onidah—Amulek's words to the people. Note verses 37 and 38 of 31st chapter.

#### Fourth Year—Old Testament.

[Prepared by J. Leo Fairbanks.]

#### Lesson 40. Saul's Temper Contrasted with David's Mercy.

Teacher's Text: I Samuel 21 to 24, 26, 27.

Pupils' Text: Assigned to class, I Samuel 24.

Topical assignments to individual pupils:

(a). David a fugitive, ch. 21 (Probably 5 to 8 years.)

(b). David's headquarters in the cave of Addulam (22:1-5.)

(c). Saul's vengeance on the priests (22:6-23.)

(d). David sought divine guidance (23:1-18.)

(e). Saul searches for David in the desert (23:19-29.)

(f). David's mercy shown (general assignment.) Question the class on this subject.



(g). Magnanimity of David (ch. 26.)

(h). David an exile (would rather trust his enemy than a wicked pretending friend. ch. 27).

Suggestive Truth: Jealousy and impatience thwart our purposes, or willingness to wait God's providence helps us to profit by misfortune.

"Love suffereth long and is kind." (I Cor. 13:4) memorize this verse.

Review lesson 39. How was Saul affected by David's popularity. What did he fail to discern in David? (I Sam. 19:45). Why is envy or jealousy fatal to our just estimate of our fellow-men? (Proverbs 27:4). Song of Solomon 8:6; Jas. 3:16? Give instances of its working (Gen. 4:4-8; 37:4-11, 19, 20.) How does true friendship always show itself? How did Johnathan show himself a faithful friend? How did David prove his friendship? What will test the quality of friendship gained in prosperity? Whom may we have as our best friend? (Jo. 15:15.)

Importance of events in today's lesson, (a) historically in revealing the noble character of an ideal Israelite king who was the ancestor of Christ, (b) biographically in showing David's fidelity and willingness to await God's providence. (c) practically in teaching us the duty of returning good for evil.

Lesson Setting: Describe the barren desert south of Jerusalem and west of the Dead Sea. This limestone formation is quite destitute of vegetation and abounds in caves in which David could find refuge. See a good Bible dictionary or a Bible geography. Review briefly the condition of the people under Saul.

#### Lesson 41. David, the King, as a Friend.

Teacher's Text: I Samuel 27:1-7; 29:3-11; 30:26-31; II Samuel 1:2; 1-17; 3:12-21, 31-39; 4; 5:1-12.

Pupils' text for general assignment: I Sam. 31.

Topical Analysis for assignment to individuals:

1. Friendship of the Philistine king. I Samuel 27:5-7, 29:3-11.

2. Friendship of the leaders of Judea. I Samuel 30:26-31.

3. Saul's army defeated. Question the class to bring out the details of this topic.

4. Lament for Saul and Jonathan. II Samuel 1:19-27.

5. David made king of Judah. II Samuel 2:1-7.

6. David made king of all Israel. II Samuel, 3:31-49; 5:1-12.

Predominant Thought: The secret of successful living and true friendship is a life of service.

Review lesson 40. When David was a fugitive, how did he provide for his father and mother? How did Saul show he was a sacrilegious tyrant? (I Sam. 22:16-19.) What gain came to David for his massacre? Describe the last interview between David and Jonathan. How did David plead for himself against Saul's efforts to kill him? (I Sam 26:18-20). How did David show his loyalty to his men? to his king? Should a hard life be a discouragement? Why did David act wisely by not taking the disposal of events into his own hands?

Importance of events in to-day's lesson: (1) Historically, by showing the fulfillment of the promise made to Abraham of the importance of Israel; (2) biographically, by revealing David's patience and wisdom in depending on Jehovah in overcoming adverse conditions; (3) practically, by teaching that service is essential to true friendship.

Lesson Setting: After the victory on Mt. Gilboa, the Philistines occupied the cities of the Plain of Jezreel and those by the Jordan. The hill country and east of Jordan was unmolested. Israel was in no better condition than before Saul's accession. Most of the tribes were beginning to feel need of union and had already established a confederacy under Saul.

Although David honestly lamented the death of Saul and Jonathan, he was ready to enter into their heritage. His marriage with Abigail, league with the Philistines, peace offerings, truces with various tribes and his belonging to the tribe of Judah easily prepared him for the crown of Israel.

The stronghold of the Jebusites, called Salem (later Jerusalem) had never been captured by Israel. It was considered impregnable but was taken by David and made his capital.

**Lesson Statement:** Throughout this lesson the keynote must be David's desire to be useful. His effort was to be serviceable to his fellows and to his God. (Compare with Kings Benjamin, Mosiah and Zeniff.) His service to the Philistine king was forced on him. How? Though his allegiance was to Achish, he was loyal to Saul. One expresses feeling, the other obligation. He was ready to draw the sword for Achish and would not change his promise until released. Emphasize the need of fidelity in our lives. Sending presents to the elders of villages in Judah prepared them to support him. They had tested him. His loyalty to Saul through many trials won the support of the house of Saul. Call attention to David's chivalry in honoring the men of Jabesh-Gilead. At the head of a trained and trusted following the temptation to be a dictator would have been great to a selfish ambition. David knew that to be a real king he must have willing subjects.

David gained the crown by unchanging loyalty to the man whom God had placed on the throne before him, by loyal friendship to his neighbors and fellow countrymen, by unwearied friendship and by unwavering trust in God.

Recall lives of those who have been elevated, because of service and working unselfishly for others. Why are leaders and patriots honored? How can we save others?

Picture Study: "David," by Michaelangelo.

"Saul and the Witch," by Salvator Rosa.

Preview lesson 42 in making assignments. Be well prepared yourself so as to arouse interest in the lesson.

## **Lesson 42. David Reaping the Reward of his Friendship.**

**Teacher's Text:** II Samuel 5:17-25; 6:1-16; 9:1-10; 15:18-29, 32-37; 17:15-22; 18:6-15; 19:1-15; 24-30.

**Pupils' text for general assignment:** II Sam. 15:1-9. By professed anxiety for justice Absalom stole the hearts of the people from his father. When he thought the time was ripe he assembled his friends at Hebron where he was proclaimed king.

**Topical analysis for individual assignment:**

1. The Ark brought to the new capital. II Sam. 6: 1-16.

2. David remembered Saul's descendants. II Sam. 9:1-10.

3. Absalom's rebellion. (General assignment. Question the class to bring out the details.)

4. Friends of the king. II Sam. 15: 18-29.

5. The King's Spies. II Sam. 15:32-37, 17:15-22.

6. Defeat of the Conspirators. II Sam. 18:6-15; 19:1-8.

7. David welcomed back by the Nation. II Sam. 19:9-15; 24-30.

Review lesson 41. How had the friendship of the king of the Philistines benefited David? What kind things did David say of Saul in his song of lament or "Story of the Bow?" What qualities won for David his place as king of Israel?

**Significance of events in to-day's lesson:** (1) historically, by showing the defects that brought disaster on David and his kingdom; (2) biographically, by revealing the fact that misfortune is generally brought on us by failing to recognize our weakness; (3) practically, by showing the proper spirit in which chastisement should be received.

**Predominant Thought:** Misfortune,

though a good test of true friendship, may sometimes be brought upon us by our own sins and should be borne by a spirit of submission that will turn chastisement to our good.

Lesson Statement: 1. When the test came David's friends were true. He had been true to them. It is easy to win friends in prosperity.

2. Make much of the incident of Mephibosheth's treatment. At an oriental table it means equality with one's own children, a league for mutual protection.

3. Recite the events that led to Absalom's rebellion. He was David's third son, accomplished, a handsome, dashing fellow, a prince of noble bearing, and a popular favorite. Picture him at the city gate trying to gain favors, listening to complaints, promising redress and hinting at unjust laws. Of course the populace would congregate about him. 4. David could not know who was true or who was false in the sudden and secret rebellion of his son. 5.

Those who had followed him through the desert were true. They had been gained in adversity. Ittai's devotion is worthy of commendation.

Illustrations: Compare the events with the story of Major Andre and Nathan Hale. Show how David's confidence in God never failed even in times of bitterest sorrow and how peace may be secured in any sorrow through a like submission to God's will. Note how David trusted to leave the sign of God's presence till he should return by God's will. Indulgence of children by parents may be the means of sorrow to both. Our duty is a faithful discharge at all events.

Fast day Exercises: Assign thoughts from this lesson.

Picture study:

"Reconciliation of David and Absalom," Rembrandt.

"David sends Joab," Flink.

Tissot, numbers 86, 87, 88, 89.

## First Intermediate Department.

*Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.*

### Suggestions for Second Year Lessons for February.

[Prepared by Josiah Burrows]

It having been reported to the General Board that many of the workers in this department would prefer some suggestions on the subject of "How to present the Lesson," rather than giving in detail the narrative, it has been deemed advisable by the committee in charge of the department, in order to meet this request, to vary, for the present, at least, the method employed last year.

In the last issue of the JUVENILE, some good suggestions were offered on the subject of preparation, which should prove helpful, and if the workers have access to the JUVENILE for

1912, Vol. 47, they will find the narratives of the lessons of the second year course, given in considerable detail.

Bro. Karl G. Maeser has stated, with reference to this department, that teachers should avoid "cramming" the pupils with mere facts, but rather cultivate a high standard of moral and religious feeling. Would not the Fast Day be a most appropriate time to give effect to this latter suggestion, and could we not arrange the lessons so as to develop this idea? The following are suggested as appropriate subjects for fast day lessons: First Principles and Ordinances of the Gospel, Fasting, Prayer, the Laying on of Hands, the Sacrament of the Lord's Supper, the Aaronic Priesthood, its Offices and Functions.

The lesson for the second Sunday, "The Tower of Babel," is brief, and



the teacher must be resourceful to profitably occupy the time. The Bible dictionary should be consulted for historical information, and a description of the land of Shinar and Mesopotamia would be appropriate. When we consider the length of time, and the great amount of labor expended on such a foolish project, and how easily it was thwarted by the Lord, we can readily appreciate the aim suggested.

The next lesson, the "Call of Abraham," is full and complete. The patriarch Abraham, friend of God, and father of the faithful, was one of the most illustrious characters of the world's history. Reared under the influences of idolatry, lacking the benefits of proper parental examples, he exhibited from the beginning the most perfect trust and sublime faith in the Lord, and exemplified in his life many beautiful and Christ-like qualities.

In response to the call of the Lord, Abraham, with his wife, Sarai, and his nephew Lot, left Haran in Mesopotamia, and journeyed to the land of Canaan, where the Lord appeared unto him and made him many precious promises, among them being that his posterity should possess the land of Canaan for an everlasting inheritance. Abraham accordingly built altars, and offered sacrifices unto the Lord, both in Canaan and Bethel.

The first part of the lesson presents splendid examples of Abraham's faith and obedience. If the teacher needs further information, the first and second chapters of the Book of Abraham, in the Pearl of Great Price should be read, which throws considerable light on Abraham's early life, and supplements the Bible narrative. The long journey from Haran to Canaan might be related as an example of Abraham's implicit trust in the Lord, and his activity in the erection of altars would seem to indicate his deep sense of gratitude and desire to praise the Lord for the great blessings conferred upon him.

It was, however, in Abraham's relations with his nephew, Lot, that his great qualities of mind and heart stand out in such striking prominence. Surely if Lot had been his only son he could not have been the recipient of greater solicitude or fatherly care. Especially was this the case on the return from Egypt to Canaan, when a difference arose between them in consequence of their numerous flocks. Here he presented a grand example of unselfish generosity and kindly consideration, casting aside his personal possessions in the interest of peace and harmony; and when we consider his previous actions and experiences, we are confronted with such an array of noble qualities, embracing faith, obedience, sacrifice, kindness and generosity, as to compel our warmest admiration.

In the rescue of Lot and the recovery of the stolen property, after the battle of the kings, the courage, good judgment, and prompt action of Abraham are most clearly shown.

The incident of Abraham meeting Melchizedek and receiving his blessing, and in turn paying his tithes to the great High Priest, furnishes an opportunity to impress on the children's minds the importance of this Divine Law.

Surely, with such an abundance of subject matter, the teacher ought to have no difficulty in presenting an interesting lesson.

In the final lesson, "Isaac as a Sacrifice," we have perhaps the greatest test of faith and obedience that is recorded in sacred history. The incident as recorded in Genesis, is indeed touching and pathetic, and should make a deep impression on the children's minds. The long journey to the land of Moriah, the ascent of the steep mountain, the leaving of the servants behind, the preparing of the wood, the building of the altar, and the absence of the sacrifice as noticed by Isaac, are all interesting steps leading up to a most striking and impressive climax.



Note. "This faith culminates on Moriah—the mount where, laying Isaac on the altar, it endures its greatest trial and achieves its greatest triumph. It furnishes the only key to the questions that rise unbidden as we read the story—a fond and doting father, how could Abraham undertake the task? how was he able to contemplate imbruing his hands in the blood of his son? how did his reason withstand the shock? how did his heart not break? how had he nerve to disclose the dreadful truth to Isaac, to kiss him, to bind his naked limbs, to draw the knife from its sheath and raise his arm for the blow? how did not the cords of life snap under the strain, and Abraham, spared the horrid sacrifice, fall dead on the altar—a pitiful sight, a father clasping within his lifeless arms the beloved form of his son? It is by the power of faith he stands there, the knife glittering in his hands, his arm raised to strike—the conqueror of Nature. The blow shall make him childless, yet he believes that he shall be the father of a mighty nation; that when the flames have consumed the loved form at his side, Isaac shall rise from the ashes; and that after this bloody tragedy and greatest act of worship, with Isaac restored to his arms, as they climbed, they shall descend the mount together. Who can help exclaiming, 'O Abraham, great is thy faith!'"—Rev. W. F. P. Noble, in "Great Men of God."

## Fourth Year Work for February.

### Lesson 4.—Stephen.

Acts 6, 7, 8:1-4.

Aim: The Holy Ghost gives power in the Service of the Lord.

#### Topic 1. *His Call.*

The Apostles were promised that they should be endowed with power from on high. This great power was the Holy Ghost and was given on the day of Pentecost. We have seen the wonderful work done by Peter and as-

sociates after having received this endowment. Now that new men were to be called, they must be men filled with the Holy Ghost.

#### Topic 2. *His Ministry.*

Show that Stephen was a very efficient servant through the aid of the Spirit. His power to perform miracles; his wisdom, his earnestness, and his courage are emphasized.

#### Topic 3. *Before the Council.*

Upon what grounds did they charge blasphemy? Because of his great superiority, his enemies had to resort to unfair means. What was uppermost in Stephen's mind when he was privileged to address his enemies? He forgot self in his desire to spread truth. The power of the Spirit which so filled his being was reflected strongly in his personal appearance.

#### Topic 4. *His Martyrdom.*

Contrast the character of Stephen with that of the men who were stoning him as to

Motives,

Courage,

Honesty,

Unselfishness.

In discussing these men we are impressed that some among them believed that Stephen was an impostor and that that which he was promulgating should not be permitted to go forth. Included among these is one who is destined to receive a great deal of attention in this course of study. We can well afford to spend a little time in discussing Paul as he appears in the role of persecutor of the Saints.

The Spirit in which Stephen went to his death reminds us of the death of the Master.

### Lesson 5,—Philip.

Acts 8:5-40.

Aim: Sincerity and Obedience, not money, secures God's blessings.

In every lesson the teacher should have the aim definitely in mind as the recitation proceeds. To be prepared to emphasize the aim in this les-

son seek out a few of the strongest elements in Philip's character and emphasize them. Sincerity and obedience should receive especial attention because they are the conditions mentioned in the aim. "God's blessings" mentioned in the aim represent the result of sincerity and obedience, consequently the teacher should seek every opportunity to point out instances where Philip was blessed. In most outlines both the conditions and the results are apparent in each main topic. Where this is the case they should be pointed out clearly as each topic is considered. Too frequently the teacher does not know what the aim is until the story is completed.

*Topic 1. In Samaria.*

Locate this place on the map. Who were the Samaritans? Under this topic (a) show that great power was manifested through Philip and that his sincerity and obedience entitled him to it. (b) Show up Simon as a negative example and that his insincerity and selfishness brought a curse upon him. (c) That the sincerity and obedience of the people obeying Philip's teachings brought them the blessings of the Gospel. (d) That the laying on of hands for bestowal of the Holy Ghost is an ordinance of the Gospel and was understood by the ancient apostles. That obedience to this principle is necessary before receiving the blessing. (Notice that condition and result are apparent several times in this main topic.)

*Topic 2. Philip and the Ethiopian.*

(Here Topics 2 and 3, as they appear in the Sunday School Outlines are combined.)

(a) Philip is obedient to the call of the angel and meets with the Ethiopian as a result; (b) the Ethiopian receives a great blessing. What did it result from? (Sincerity is apparent here as the condition.) (c) Obedience to the ordinance of baptism is strongly taught here and the incident is one of the best in scripture to prove baptism by immersion.

**Lesson 6.—Saul's Conversion.**

Acts 9:1-31. Also Acts 7:58;8:1-3,

Aim: The Lord works through the agency of willing men and respects the authority by virtue of which his servants officiate.

*Topic 1. Saul Stricken.*

(Locate Damascus and Jerusalem on the map.)

Considerable time can be profitably spent in considering the strong prejudices that possessed Paul. Elaborate upon Saul's expression: "What wilt thou have me to do?" Why didn't Jesus tell him what to do instead of sending Ananias to him?

*Topic 2. Paul's Baptism.*

Note how willingly Saul carries out the instruction of Ananias. Even Ananias was not so ready in carrying out the Lord's instructions as Saul had been. He even questioned the propriety of the Lord's instruction to him, but Saul gave unquestioning obedience to the Lord and also to His servant.

*Topic 3. Paul preaches in Damascus.*

Emphasize the great power he manifested and the effect upon the wicked Jews.

*Topic 4. Paul at Jerusalem.*

## Primary Department.

*Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton.*

**PICTURES.**

The life of our Savior has inspired many of the world's greatest artists, and pictures may be found to illus-

trate most incidents in this year's course of lessons. Copies of these pictures are easy of access, and surely no teacher can afford to miss the op-

portunity thus given to aid her in the presentation of the lessons and also to help to cultivate in the child a love for the best in art.

Of course, a careful study of the picture is necessary that it may be introduced at the opportune moment, and that good questions may be asked which will lead the pupils to get the thought impressed.

Pictures can be used with the greatest advantage also in the review, not only of the one lesson of the previous Sunday, but in the review of a series of lessons. Many lessons may be quickly given by the children, with almost nothing from the teachers, by just showing them the pictures previously studied.

For the convenience of teachers, sets of pictures illustrating nearly every lesson in this year's work will be carried by the Deseret Sunday School Book Store, and will be furnished at a cost of forty-five cents per set. We urge teachers to secure and use them.

### Lessons for February.

#### FIRST SUNDAY.

#### Lesson 5. Fast Day.

Fast Day Thought. (Suggestive questions only. Get the thought and use your own questions.)

Of what does this picture (Annunciation) remind you?

What beautiful Lady is shown in this? ("Arrival at Bethlehem.")

What wonderful thing did the angel declare to the shepherds, when he said: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior who is Christ the Lord."

What joy has it brought into your life?

Who gave this beautiful Baby to us, and why? (Our Heavenly Father because He loved us.)

How have we shown our love for others during the Christmas-tide?

What did it bring to you?

How should we show it always?

Who are the people shown in this picture? ("Arrival of the shepherds.")

How wonderful that one who is Christ the Lord and also king of the Jews, should be born in a manger! What should make us love and honor a person—where he was born, whether in a beautiful home or in a poor little cottage; whether he is richly or poorly dressed, or what he *is* and *does*?

What did Simeon say when he saw the Baby as shown in this picture? (Presentation in the Temple.)

His faithfulness was then rewarded and what did it bring to him? (Peace.)

What did the angels promise in their song to the shepherds? Repeat the words of the song. (Glory to God, etc.)

How can we help in this beautiful work of peace and good will?

#### THE WISE MEN.

Text: Matt. 2:1-12.

References: JUVENILE INSTRUCTOR, January, 1912, also January, 1913, page 52. Weed's "A Life of Christ." V. Ben Hur, Book First I, V, XII-XIV.

Aim: God rewards earnest effort in search of truth.

Memory Gem: "Where is He that is born king of the Jews, for we have seen His star in the east and are come to worship Him?"

Outline:

#### I. The Wise Men.

##### 1. Their learning.

a. Science.

b. Scriptures.

##### 2. Their Journey.

##### 3. Their question.

#### II. Herod.

##### 1. His fear.

##### 2. Questions chief priests and scribes.

##### 3. Sends for wise men.

##### 4. The meeting.

#### III. Search rewarded.

1. Guided to house.
2. Gifts and worship.
3. Divine interposition.

## SECOND SUNDAY.

**Lesson 6. The Flight into Egypt.**

Text: Matt. 2:13-23.

References: JUVENILE INSTRUCTOR, January, 1912, also January, 1913, pages 52-53, Weed's "A Life of Christ," VI, VII.

Aim: Obedience to the promptings of the spirit of the Lord brings protection.

Memory Gem: "Arise, take the young child and His Mother and flee into Egypt."

Pictures: Flight into Egypt. Repose in Egypt.

Outline:

- I. Herod's attempt to destroy Jesus.
  1. His power.
  2. His hatred.
  3. Wrath at the wise men.
- II. Joseph's dream.
  1. The warning.
  2. The angel's intrusions.
- III. The Journey to Egypt.
  1. Departure.
    - a. Time.
    - b. Mode of travel.
  2. Arrival in Egypt.
  3. Sojourn in Egypt.
- IV. The return to the Land of Israel.
  1. "Out of Egypt have I called my Son."
  2. Angel's message.
  3. Preparations.
  4. Route.
  5. Arrival at Nazareth.

## THIRD SUNDAY.

**Lesson 7. The Visit to Jerusalem.**

Text: Luke 2:40-52.

References: JUVENILE INSTRUCTOR, for February, 1913, pages 107-109. Weed's "A Life of Christ," VIII, IX, X.

Aim: Children owe obedience to parents.

Memory Gem: "How is that ye

sought me? Wist not that I must be about my Father's business?"

Pictures: The Childhood of Jesus. Jesus' First View of Jerusalem. The Journey to Jerusalem. Christ and the Doctors.

Outline:

- I. Childhood of Jesus.
  1. Nazareth.
  2. Home life.
  3. Joseph's occupation.
- II. The Yearly Feast.
  1. Journey to Jerusalem.
  2. Celebration of the feast.
- III. Jesus in the Temple.
  1. Joseph and Mary start homeward.
  2. Return to Jerusalem.
  3. Find Jesus in the Temple.
    - a. With the doctors.
    - b. Mary's question.
    - c. His answer.
- IV. Return to Nazareth.
  1. Jesus went with Joseph and Mary.
  2. "Subject unto them."

## FOURTH SUNDAY.

**Lesson 8. John and His Preaching.**

Text: Luke 1:3, Matt. 3:1-16.

References: JUVENILE INSTRUCTOR, February, 1912, December, 1911, pp. 723-726. Weed's "A Life of Christ," XI and XII.

Aim: Repentance is essential to salvation.

Memory Gem: "Repent ye for the kingdom of heaven is at hand."

Time: Shortly before the birth of Christ.

Outline:

- I. John's birth.
  1. Circumstances.
  2. The naming.
  3. Mission foretold.
- II. John's early life.
  1. His preparation.
- III. John's Mission.
  1. To preach repentance.
  2. To baptize in water.
  3. To prepare for Christ's ministry.
  4. How received.



## Our Program for District Conventions

Attention is called to the program for the Primary Department for the 1914 District Conventions, published in this issue of the INSTRUCTOR:

In former conventions we have considered "How to Tell Stories to Children," "Efficient Preparation and Presentation of the Sunday School Lesson," "The Art of Questioning," and dried subjects. This year our effort will be to illustrate those theories by having a class conducted to demonstrate them, the assembled teachers to form the class, to be conducted by a representative of, or someone assigned to the duty by our committee. We realize that the position of demonstrator will be a trying one and that we ought to assume the responsibility of making the appointment.

We indulge the hope that our teachers will refresh their minds upon the two lessons to be used—"Walking on the Water" and "Jesus and Nicodemus"—that a responsive class shall be insured; our gatherings be marked by a receptive spirit and that a full and free discussion be had, resulting in better class work and the making of stronger impressions upon our pupils thenceforth.

PRIMARY COMMITTEE.

### Teachers Should Keep in Mind:

"Your task this year is so truthfully to portray the Christ, this 'Hero of all heroes rolled into one,' that your pupils

shall say with determination, We want to be like Him."

"A wise teacher concerns himself primarily with the task of equipping human souls for life's service." What a stupendous yet beautiful and splendid task! Is it not worthy of our most careful and prayerful preparation, our best and most forceful effort?

"It lays the emphasis of its concern not upon the scraps of knowledge which it gives from day to day, but upon the fibre of character which it builds for all the years to come."

See that *every* lesson is laid out and rendered so that they will act upon the pupil "to occasion right *thought*, secure keen *feeling*, and insure right *action*." Ask yourself before you consider your preparation of a lesson complete, and rest not until you can answer in the affirmative, "When this lesson shall have been given will my children *know, feel and do*."

"We are often apt to think it enough if we *deliver* a good lesson, and to forget that, after all, its value depends upon the degree in which it is really *received and appropriated* by the children." Test your work by questions wisely framed and put, keeping in mind the following rules:

Do not put vague questions.

Do not tell much in your questions.

Cultivate simplicity of language.

Do not ask questions that can be answered by "yes" or "no."

Get entire sentences for answers.

Study and practice the art of questioning.

## Kindergarten Department.

William A. Morton, Chairman, assisted by Beulah Woolley.

### The Kindergarten Atmosphere.

#### III.

Strive to make your room as home-like and comfortable as possible. A floor covering will aid in this direction. Some teachers prefer a carpet. If the

colors are not brilliant but in harmony with the room, and it can be kept *clean*, a cork carpet is a great help. There is now a floor covering made which is considered more sanitary for classroom purposes. Neat curtains at the windows add to the cosy appearance of

a room. But, above all, keep in mind Mrs. Wiggin's suggestion, "Be clean first, be orderly next, and after that be artistic, for it is against every dictate of common sense to frost the cake before you bake it, or to trim the dress before you sew the seams."

And now let us consider flowers and pictures. "The keen sense of beauty cannot be gained except in childhood, and can be gained then only by familiarity with beautiful things." What is there more beautiful or easier to obtain than flowers? And how the children love them! They delight, too, in pictures, if they are within the range of their experience.

Have potted plants on the window-sill, or any suitable place in your classroom. If your room is large enough have a low stand for the plants. A sister in the ward will gladly give you a slip of a geranium and you can care for it until it is beautiful enough for your class-room. But you say, "Plants need care and they will freeze in the winter time." This is how the problem was solved in one ward: A kind sister living near the meetinghouse was asked to care for them with her own plants, during the week. She was a noble woman and it seemed a pleasure to her. She realized that she was helping in the cause of the little child. Each Sunday the teachers called for them and took them back after Sunday School. It was not work, for the added beauty to the room made it a pleasure. But if potted plants are not practical in your ward you can have cut flowers during three seasons of the year. The wild flowers can be arranged artistically as well as the cultivated ones. Study arrangement of flowers. A few in a vase is always in good taste, and an object lesson to the children to pick the beautiful blooms in moderation. Have a tall vase for your long stemmed flowers and a shallow one for pansies, sweet peas, etc. In arranging flowers, keep in mind harmony of form and color; for instance,

sweet peas and nasturtiums are never artistic if arranged together. It is never pleasing to the eye to put flowers in vases painted with naturalistic flowers. The plain, well-proportioned vase is always better.

In the autumn, dried grasses and rose berries make a pleasing decoration. The evergreen boughs and paper chains for Christmas time, the flags for Fourth of July exercises, and the sage-brush and sun-flowers for Twenty-Fourth of July help to make these special days more joyous. But no matter how beautiful such temporary decorations are they should not be seen weeks after the event. Take them down as soon as they have served their purpose.

But the right kind of pictures should have a permanent place in our classrooms. Let us consider the pictures which appeal to little children. They love baby pictures, pictures with children in action, and children with animals, and animal pictures. They have no interest in beautiful scenery, so such pictures have no place in our classrooms. Of course children always prefer colored pictures, but it is hard to obtain them with pure, rich coloring, and they are more expensive than the black and white reproductions. Highly colored fruit and flower advertisement pictures are not desirable. Take them down from your walls as soon as you can get pictures that are worth while. Mrs. Wiggin says, "We must remember, in selecting pictures, that they make both an intellectual and an aesthetic appeal, and that the former alone will not serve us with young children. The subjects should be within the experience of little people and deal with the higher regions of that experience."

Among the good pictures for our department are, The Sistine Madonna and Madonna of the Chair, by Raphael, Jesus Blessing Little Children, by Flockhorst, Christ and the Doctors, by Hofmann. The First Step

and The Angelus, by Millet, The Good Shepherd, by Flockhorst, Daniel in the Den of Lions, by Riviere and the Arrival of Shepherds, Le Rolle.

To have the pictures neatly framed is desirable; but if you cannot afford frames, the large, Cosmos, Perry or Brown pictures can be obtained and mounted on either dark green, gray, or brown card board. Do not try to have too many on the wall. Three or four good pictures are of much greater value to the child than a dozen cheap, gaudy ones. In hanging pictures, consider the wall space. Your largest picture should be hung where there is the greatest wall space. They should always be hung low. Remember you are making the room beautiful for the children and they cannot enjoy a picture hung high above their heads. Consider the light in your room in the morning and give each picture the best light possible. See that the pictures hang straight upon the wall.

There are many pictures we use during the year to illustrate lessons, morning talks and songs which cannot be used as permanent decorations, and yet we may want them hung somewhere for the month. A good plan is to have a screen made, consisting of two frames fastened together by hinges and covered with brown or green burlap, according to the color scheme of the room. This can be moved wherever you want it, and the children will take delight in fastening the pictures of each Sunday upon it with thumb tacks. The screen may be used for a double purpose—for the pictures and for hiding some article of furniture which must be in the room and yet looks out of place.

To carry out all these suggestions means work, but it is a joyous, profitable work, ever elevating ourselves as we labor with the children. Let us have the rooms where we take our little ones clean, sanitary, comfortable and beautiful, and, above all, live so that we may be lights to guide them.

## Suggestions for February.

### First Sunday.

Review with pictures the January lessons. They are easy to obtain—The Flight into Egypt, Jesus in the carpenter shop and Jesus in the temple. Keep in mind the aims you used and see if the children remembered and applied the truths. Be sure to have your program definitely planned.

### Second Sunday.

#### *A Suggestive Program.*

1. Hymn.
2. "The Lord's Prayer."
3. Hymn.
4. Song. "Jesus Wants Me for a Sunbeam."
5. Good morning songs. (Children choose.)
6. "Jesus Once Was a Little Child."
7. Rest Exercise.
8. Teach song, "Jesus Bids Us Shine."
9. Rest Exercise. Have children stand; make round circle with arms and stand high on tip toes to represent the sunshine.
10. Teach memory gem:

"Errands of love are easy to run.  
Saving sweet words is the dearest fun.  
Let's see, you and I, just for today,  
How many kind words we can say."

Rest exercise: Part of the children join hands in center of circle and choose the others to be little sunbeams. The song is:

1. "Round and round the housetop.  
The little sunbeams play.
2. In and out the windows,  
The little sunbeams play.
3. Dancing round together,  
Then quickly run away.

(Repeat first line three time.)

Sing to tune "Round and Round the Village," in "Children's Singing Games," by Marie Hofer. When sec-

ond verse is sung the children go in and out the spaces opened by the children forming the house top holding arms high. When singing the third verse the children who are sunbeams go in center of circle, join hands and turn around together, and at words "Quickly run away," they quietly take their seats. With the suggestion, "You are little sunbeams now, so we can't hear a sound," the children will do it all very quietly and orderly.

12. Group work. (Lesson period.)

13. Talk about pictures of Jesus Blessing little children. If you do not have a picture get one and mount it on card-board so it can be hung up in class-room. You will find a good reproduction in *JUVENILE INSTRUCTOR*, Jan., 1912 p. 51.

14. Good-bye Song.

Benediction.

For lesson period:

Jesus Blessing Little Children.

Text: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17.

Aim: Purity of soul leads to Christ.

#### STORY.

In a little village, far off in the land of Palestine, there lived some little children. They were little boys and girls like you, but they wore different kinds of clothes. Their dresses were longer than those you wear, and the little boys wore cloaks like dresses, too. And they wore red, blue, or purple sashes. When they wanted anything on their heads, they wore little red caps.

The children were happy in their homes. The flowers were bright and children loved them and sometimes picked a few. They played happy games together. And some of them had dear, baby brothers and sisters just as you have. Sometimes the mothers needed the children to tend babies while they did the work.

Now, it was a long time ago, when these children lived. It was when Jesus was on the earth. They had

heard about Him, too, for once He had passed by their village. Some of the children had heard their mothers and fathers talk about the things Jesus did,—how He healed the sick and made the lame man walk and the blind man see. One of the little boys' papas had heard Him talk to the people, and he told the mother and children how happy Jesus made him feel, how He taught the people to help each other and speak kind words. And sometimes the children stopped their play to talk about Jesus, and they wished that they might see Him.

Then one day the mothers heard that Jesus was very near. "Let us take our children to Him," they said. How happy the children were when they heard about it! How quickly their hands and faces were washed and their clean dresses put on; for surely they would want Jesus to see them looking their nicest. They walked eagerly to the place. The mothers followed with their baby brothers and sisters in their arms.

At last they saw a crowd of men. Jesus was talking to them. The children saw the kind face of Jesus, and they loved Him and wanted to run right to Him. They were almost to Him when they heard some of the disciples say, "Stand back, and do not bother Jesus, for He has much to do." And to the mothers they said, "Take the children away." The little children ran close to their mothers. Just then they heard the sweetest voice in the world say, "Suffer little children and forbid them not, to come unto Me: for of such is the kingdom of heaven." And the little children went to Him, and He placed His hands on their heads and blessed them. And He took the baby brothers from the mothers' arms and blessed them and the dear baby sisters too. Oh how happy it made the children! Then, as He held the little babies, He said to His disciples, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Those lit-



tle babies were like your baby brothers and sisters, just as lovely and good as could be. And the little boys and girls knew that Jesus could help them do what was right. He could help the big men, too, if they would let him.

When Jesus had blessed all the little children their mothers took them back to their homes. The little children loved to talk of their visit to Jesus. They played their games as before. But sometimes they would forget and speak cross words to their playmates. Then they remembered what Jesus wanted them to do. They grew to be big men and women, but they never forgot the happy day when Jesus said to them, "Suffer the little children, and forbid them not to come unto Me; for of such is the kingdom of heaven."

Application: We will all see Jesus some day. We want to be ready to see Him when He comes, don't we? Speaking kind words to each other will help. Naughty words would not help us, would they?

### Third Sunday.

#### *Humane Sunday.*

Aim: Kindness to our animal friends should be a pleasure as well as a duty. There are many helpful suggestions in former numbers of the INSTRUCTOR for this lesson. Stories on kindness to animals are very easy to find. Prepare a good morning talk. Sing "I Love Little Pussy," or "Little Brown Sparrow," in Emelie Poulson's "Finger Play," or "Chilly Little Chickadees," in Song and Games for Little Ones," by Walker and Jenks. Make your story and talks especially on the horse, cow, or dog, as we have a special bird Sunday later.

### Fourth Sunday.

#### *A suggestive morning talk.*

How many had a nice breakfast before they came to Sunday School this morning? Do we eat breakfast every Sunday morning? What do we call

the Sunday when we don't eat breakfast? Why don't we eat breakfast that Sunday? Heavenly Father says that it is good to fast once a month. How does it make you feel to go without breakfast? There are many little boys and girls in the world who often have to go without food. Do you know how we can help them? The bishop knows who needs help. What could we do? There are other things poor people need besides things to eat. What are they? (clothes, wood and coal.) Who else needs coal and wood besides poor people? (Lead children to see that these are needed right in the meetinghouse.) Who pays for them? Who gives the bishop the money?

#### *The Widow's Mite.*

Text: Mark 12:41-44.

Pictures, "The Widow's Mite," by A. Bida.

Aim: It is not the amount we give that counts with our Heavenly Father, but the spirit with which it is given.

Tell me something mother does for you. What does father do for you? (Let children tell of the many things their fathers do for them.) If there was no father in your home your mother would have ever so much more to do wouldn't she? and people would call her a widow. Now, I'm going to tell you a story about a poor widow who lived a long time ago, when Jesus was on the earth.

You see, there was the home and the children to take care of, and no father to help. So the mother had to earn the money for all the food they ate and the clothes they wore; and it took all she could earn so she could never save any money.

Now, the poor widow knew that Heavenly Father would like all His children to pay something into the Church. And she did want to help. She said to herself, "How can I ever save any money? It takes all that I can get to pay for the things I need." Then one day she had two little pieces of money and she said, "I will give these

to the Church even if I have to go without my supper."

So she put on her bonnet and started for the temple. Every one in those days went to the temple to pay their offerings. Right on the porch of the temple there were thirteen boxes for people to put their money in when they wanted to help. As she walked along she thought, "Oh, if I only had some more to put in; this is such a little." In our money it wasn't even as much as a five cent piece. When she reached the temple porch she put the two coins in the box as quickly as she could, for she did not want any one to see her, and went back to her home.

But somebody did see her. Jesus was sitting on the temple porch. He was sorrowful because of what some of the people were doing. He watched the rich men in their fine clothes put a great deal of money into the boxes, and they went away thinking they were

doing a great deal for the Church. Then Jesus saw the poor widow slip her two little pieces of money in the box. He read her heart. He knew she had given all she had. So He called His disciples to Him and said, "That poor widow has given more than all the others." He knew that Heavenly Father was more pleased with her gift because she wanted so much to give that she was willing to do without things she needed in order to help the Church.

Application: We can give something to help the Church now. Next Sunday is fast day. Your mamas and papas will give something to Heavenly Father's Church. If you get a nickle to spend I think it would be nice to take it to the bishop, don't you?

It may be well to illustrate this lesson. "How They Paid Their Tithing," is a good illustration found in JUVENILE INSTRUCTOR, Jan., 1912.

### The Helping Finger.

The car was not crowded, but the tired little woman who scrambled on at a busy corner found difficulty enough in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwillingly to stay in place.

The smile that ran along the seat did not make the task any easier, but just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the center of the refractory knot, and in a moment it was securely tied, and a bright-faced girl nodded cheer-

fully in acknowledgment of the awkward words of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some Helping Hand Society, I see," remarked an acquaintance, as the car slowed up at the next block and the girl made ready to step off.

"No, only a Helping Finger Society, with a membership of one," the girl laughed back as the car moved on. "Some cases don't require the whole hand, and—"

The remaining words were lost, but into more than one heart the little sermon had crept, and more than one resolve was unconsciously made to give, if not the whole, surely at least one finger of a helping hand to make the way a little smoother for some fellow traveler.—*Selected.*



MISSIONARIES OF THE NORTHERN STATES MISSION, NOV. 4, 1913

Rear Row, from left to right: Tirza Hanson, Loa, Utah; Viola V. Howard, Clearfield, Utah; Zelda Kirkham, Lehi, Utah; Annie Nuttall, Provo, Utah; Mary S. Ellsworth, Lehi, Utah; Amelia Whitehead, Salt Lake City, Utah; Kate Wood, Monticello, Utah; Alice Wood, Heber, Utah; Jane Smith, Mt. View, Alberta, Canada; Martha E. Bitters, Collinston, Utah.

Front Row, from left to right: Olive Owen, Ammon, Idaho; Olive Castro, Salina, Utah; Flora C. Meyerhoffer, Salt Lake City, Utah; Grace A. Robbins, Layton, Utah; Hazel Loveless, Provo, Utah; Mary Parker, West Point, Utah; Lorraine Stevens, Goshen, Utah; Ida R. Bistline, Logan, Utah; Fern Halliday, Pleasant Grove, Utah; Pearl Anderson, Sugar City, Idaho.

## "That Flynn Boy."

*By John Henry Evans.*

### XVII.

That same evening the two missionaries were in their room, each engaged in reading, when a knock sounded on the door. To Gus's cheerful

"Come in!" the landlady entered.

"There's a boy to see you, sir," she said, looking at Flynn.

"To see me?" he inquired incredulously.

"Yes, sir."

"Well, then, show him in, will you, Mrs. Hardy?"

Mrs. Hardy left the room, but presently returned alone.

"He won't come in, sir, but here's a note he told me to give you."

Gus took the note.

"He wants an answer, sir, and he'll wait in the parlor for it."

"Very well, Mrs. Hardy. Thank you. I won't bother you to take it. I'll hand it to him myself as soon as I get it written."

"Brother Hewling," said Gus when he had read the brief note, "you couldn't guess in a hundred years who this is from, and so I'll have to tell you. Did I ever describe a battle I had once with a certain man when I first came over,"

"You mean a real physical battle—with your fists?"

"Yes."

"No, you didn't tell me, but Brother Silverton did."

"Well, this is from him. He wants me to come and see him—to take dinner with him, in fact! Why don't you look astonished? Man alive, he's the Rector of this parish!"

"Honest Injun?"

"Honest Injun."

"Well, I'll be jiggered!" exclaimed the almost dumb-founded Ira. "And when does he want you to come?"

"To-morrow. Says he has heard of the good work I've been doing here,

and wants to hear more of "Mormonism" first-handed. Wants we to lend him the Book of Mormon."

"Well, what are you going to do about it?"

"Why, accept, of course. It may be the means of bringing me among a better class of people. When they see me hob-nobbing with the Rector, it'll be a sort of recommendation. See?"

"I see all right," Hewling reflected loud enough for Gus to hear. "But somehow I've got my suspicions."

"Suspicions! Why, of what, pray?"

"Don't have the least idea—but they're there all the same!"

"Then you think I ought not to accept this invitation?"

"Oh, I guess there's no danger. May be it's only a bit of jealousy on my part that I haven't been invited, too!"

The two laughed heartily at this way of putting it. Gus, therefore, wrote a note that he would be at the Rectory at the appointed hour, and took it out to the waiting boy.

"Well, sir," exclaimed Gus on his return, "that makes me feel good! I always had a sneaking belief that that Rector and I would some day get close together. You know, for the first month or so after my encounter with him, I looked forward to the time when I should call on him and ask him questions on the tract. I had visions of him coming into the Church! I didn't know then that he was the Rector, or I would have been scared to death, I can tell you. But I'm not a bit frightened of him now. You see, I've had a good deal of experience since that time."

And so the boy rattled on in his enthusiasm. Ira was rather glum at first, but he, too, soon caught the glow of Gus's ardor.

"Wonder what effect the conversion of the Rector would have on the peo-



ple of Macclesfield?" Hewling asked more to himself than to Gus.

"Very likely it would mean the conversion of hundreds," Flynn answered. That was the thought in his mind also. "'Mormonism' would be among the popular religions then. No more hooting of us in the streets, or pointing of the scornful finger, or calling of names."

That night they held four meetings on the street in four different places and to as many different audiences. The crowd at the market was partic-

ularly large. Gus surpassed himself in his eloquent presentation of gospel truths, and the people listened as they had never listened before in all of the young man's experience. He felt that the climax of his missionary career in Macclesfield had been reached, and that from now on the way would be smooth.

The next morning, however, his feelings had completely altered. He suffered from a deep depression. Tracting for a few hours, he thought, might wear it away, and so he threw ad-



*"I have tried to think you 'Mormons' were wrong, but do what I will I cannot get rid of the thought that maybe, after all, the truth is with you."*

ditional energy into his work. But it was all to no purpose. The depression remained.

"Something tells me I ought not to go to the Rector's," he said to Ira as the time approached for him to take his leave. "The thought's almost making me sick, and the more I think about it the worse I feel."

"Then don't go," Hewling cautioned.

"I can't get out of it now. I've promised, you know. Besides, it's very cowardly of me to feel like this. One would think I was afraid of the Rector,—I who have given him a flogging with these hands!"

And so he went.

The Rector was all smiles. "My dear Brother Flynn," he said,—for I feel that we are brothers in Christ—you don't know how glad I am to see you once more."

Gus expressed himself as being of the same mind. All his faculties were together again, and his feelings that something was wrong had left him.

"Take a seat, will you—no, not there, that chair is not so easy as this—there! Do you know that ever since you were here that time when I treated you so rudely, I have tried to think you "Mormons" are wrong. But do what I will I can not get rid of the thought that may be, after all, the truth lies with you. As a matter of fact, there are several things in my own creed which I cannot accept. A man of my scruples, you know, has many questions come to him."

Gus had no doubt about it. The way to truth often led through questions.

"If they don't lead the other way," the Rector suggested, bending his impenetrable gray eyes on the young man's face to see how he would take it.

A servant came to announce that dinner was ready. The Rector, therefore, led the way into the spacious and elegantly-furnished dining room. The two dined alone.

Religion was tabooed during the meal. They talked of America, of the Indians. Had Gus seen them? Dear me, what queer people? They talked of the differences between customs in America and England. It is so nice to hear you praise our Christmas festivities!

And in this way Gus was led along the flowery paths of conversation, the Rector skilfully guiding the youth where he would feel most at home.

Dinner over, the two repaired again to the library.

The Rector asked Gus questions about his religion, which the young man answered with intelligence. He did not notice that the interest of his listener flagged as he went on. Nor did he know—of course, he could not know—that the Rector's mind was more occupied in conjuring up queries than in listening to the answers.

Gus gave him the Book of Mormon, which he had brought with him. The Rector fingered the leaves of the volume reverently, dipping into it here and there as if he were anxious to begin the reading of it. As Gus was preparing to leave, the Rector said in such a manner as to impress one with the idea that he had almost forgotten a kindness—

"By the way, Brother Flynn, it isn't fair for me to borrow books of you and not lend any to you in return. Since you are interested in the Bible, may be you would like to read some of the latest books about it—the ideas of great scholars?"

"I would certainly be delighted!" Flynn answered. "I've always believed in reading the latest thought on religion, but the fact is that I am not sufficiently informed on the literature of the subject to choose the books I ought to read."

"I thought you would like to read them," said the Rector with double meaning, one for the boy's ear and the other for his own. "And if you will accept my guidance, I shall be pleased not only to tell you what books

you should read in order to get a good general view of the subject, but also to lend you the books."

Gus expressed his thanks profusely.

"Now, here is a volume on the theology of the Hebrews by one of our best scholars. I know you will enjoy reading it. And here is another on the results of what we have come to call the Higher Criticism. Here, however, is a life of Jesus by another scholar—a French scholar—which is nothing if not brilliant. There is nothing like it in all the range of modern theological literature."

Gus took the three volumes and, with something like glee, hurried to his rooms and Ira.

"Well," said Hewling to Gus, when the latter returned from his visit to the Rectory, "and how did you get along? I've been waiting here as impatiently as a girl for her lover that is a professor and has forgotten to come."

"Famously!" was the enthusiastic reply. "Nothing could be better, I assure you. He seemed as tickled to see me as a child with a new toy. It was a fine dinner, too. I can tell you—seven courses! Finger bowls, too."

"What are all those books?"

"Oh, I forgot. He lent me some books on theology—Bible study. He thought it too bad not to lend me books, since I was lending him some. Good of him, wasn't it?"

"You gave him the Book of Mormon, then?"

"Yes, I shouldn't wonder if he sat up all night reading it. He'll have a lot more questions to ask me when I go there again?"

"Oh, and so you are going there again?"

"Of course. The work's only begun. You see, we're getting rather chummy, the Rector and I!"

In the evening of that same day the Rector and the Reverend Obediah Goodenough happened to meet on the street.

"The leaven is now in the dough!" whispered the Rector.

The other reverend gentleman laughed good-naturedly.

"The flour is excellent," the Rector went on, "and the conditions are good generally. We shall have a fine batch of bread!"

Goodenough laughed again.

"To change the figure," added the Rector, "the ground is really more fertile than I expected."

"Oh, and how is that?"

"He throws more emphasis on the Bible than I thought. He called on me this afternoon. I pretended to be intensely interested in his religion. I asked him all sorts of questions. And he attempted to prove everything he said from the Bible. Not a word of reasoning based on the fitness of the "Mormon" religion to modern conditions. Between you and me, my dear Mr. Goodenough, the "Mormons" have better grounds than they know how to make use of."

"How is that?"

"Really, if I understand their religion aright, the Mormon Church is not based at all on the Hebrew Scriptures. By that I mean that the "Mormon" religion is wholly independent of the Old and New Testaments."

"Indeed!"

"Yes; they believe that this "Mormon" gospel, whatever it is, was given to Joseph Smith direct by angels. You see what a tremendous lever that would be in the hands of one who knew how to handle it?"

"Well, I hope," said the Reverend Goodenough, "that your pugilistic friend doesn't stumble on that point."

"He won't, the Rector assured him. "He believes in the Bible with such implicit faith, such child-like confidence, that once the props are knocked from under him, he will go to the other extreme. This is no half-way man, let me tell you."

(TO BE CONTINUED.)





Andy Baker and his Chums.

Some Boy Scouts of Long Ago.

### VIII.

The warm summer weather was rapidly approaching. The closing days of school were at hand, and the boys of the Progressive Club were anxious to be doing something. They decided that they would have a boat built, and then they might go on an exploring expedition around the slough and up and down the river. George Ellis' big brother was awarded the contract to build the boat, and the boys of the club were to assist. The boat was to be large enough to hold the ten, and each one was to make an oar for his own use—every boy was to help to "paddle his own canoe."

Hebe Willes and Fred Ross had been reading of mountain climbing in the Alps, from the prize book Hebe had received in Sunday School. They were enthused with the stories of adventure they had read, and were anxious to do some climbing over the mountains that surrounded the valley in which their homes lay. The interest of most of the boys was in the boat and the fine time they expected to have when it was finished; but Hebe and Fred contended that they could take a trip over the mountains in the meantime, while the boat was being built, as it required no preparation except a good strong staff for each one, and a rope, or "lariat" to assist in climbing.

They succeeded in converting most of the boys to their idea, and so the trip was arranged for. On the day appointed six members of the club started out on the journey. They

arose early, and were approaching the hillside when the sun appeared over the eastern mountains. It was a beautiful morning, and gave promise of a fine day. Provided with staves, a "lariat," and food for breakfast and dinner, they began the climb from the vicinity of the warm springs, on the north side of the city. There was at that time a fragment of the old mud wall standing there. This wall had been built some fifteen or sixteen years before. It was said by some that its purpose was to protect the inhabitants of the city from the Indians. Others said it was built just to furnish employment for men when work was scarce. The latter theory seemed the more reasonable to these young scouts when they viewed this piece of the wall which was intact, for it did not appear to be high enough to keep out the redskins. Anyway, to show their own ability in climbing, they determined to scale the wall. They could have walked around on either side where it had crumbled, with but little effort and without going out of their way, but that was too easy. They would begin now to do some climbing.

With some boosting, Frank Perkins managed to mount the wall. One end of the lariat was thrown to him. He fastened this about his body and then gave orders to the other boys to hold to the cable, and thereby assist themselves in climbing. Tommy Wicks was the first to follow. Placing his feet against the wall, he ascended the rope hand over hand as nimbly as a monkey. To save himself from being pulled off the wall, Frank, of course, had to lean heavily towards the opposite side, and just as Tommy was about to make his last pull as he



neared the top of the wall, he lost his grip on the lariat, and down he went! At the same time Frank dropped in a puddle of mud on the opposite side. As Tommy jumped up readily, and was unhurt, the boys had a hearty laugh at his expense. Had they seen Frank fall, they would probably have laughed still more. He was not hurt, but so annoyed at falling into the mud that he did not know whether to laugh or to—break one of the rules of the club. If he said any of the forbidden words, the others did not hear them. Notwithstanding his plight he held to that rope and stuck to his post while each boy in turn pulled himself up to the top of the wall.

After climbing the wall they decided to climb up to a small cave, and there eat their breakfast. Frank Perkins led the way and the others trailed behind in single file. To the latter, the leader looked like a mud wall himself, so bespattered was his back with mud from the puddle. If his name wasn't Mud, the appellation would surely have been fitting just then.

"You ought to go and roll in the grass and get off some of your load before climbing this steep hill," called out Fred Ross, to the leader, in a bantering way. Fred was just a few steps below Frank, and both were puffing from their efforts to reach the cave. Frank suddenly turned to make reply to Fred's remark, when he stumbled over a bunch of sage-brush and began to roll down the hill. He came into collision with Frank, and upset him, and the pair slid down several yards. Luckily, neither was injured physically. Fred Ross was somewhat injured in his feelings when he found himself carrying a good share of the mud he had been jollyng his companion about. But he took it good-naturedly. He remembered the rules of the club forbade fault-finding, or the display of ill-temper.

The boys soon reached their goal—the cave—and at once decided to eat their breakfast and then proceed. The

view of the valley was beautiful from this height, and they drank it in with much enjoyment. By the way, they had nothing else to drink. That was an oversight. They were expecting to spend the day in wandering over the hills and had failed to provide themselves with drinking water. They had food—that is some of them had—three of them left their lunch packages down by that old mud wall. They forgot to take them up after laying them down in order to be free-handed when scaling the ramparts of the city below. Well, those who were thoughtful and had lunch with them shared with those who forgot to hold to theirs, so all were filled and able to begin the strenuous day's labor. They climbed and climbed till they reached the summit of Ensign peak. Here they rested awhile, viewing again the landscape and enjoying the cool breeze. Fresh air was plentiful, though water was scarce.

"This is the peak Brigham Young pointed out as a good place on which to raise the American flag, when he and the Pioneers first came to this valley," said George Ellis. "I remember hearing my uncle tell about it. He came with the Pioneers. This country all belonged to Mexico at that time."

"I'm glad it doesn't belong to Mexico now," remarked Hebe Willis. "The United States is good enough for me. It's the best government in the world."

"I say, let's sing the 'Star-spangled Banner,' while here on Ensign peak," suggested Jake Raddon.

"But we don't know the words," said Frank Perkins. "You sing the verses, and we'll join in the chorus."

"We can't sing," said Tommy Wicks. "Let's give three rousing cheers for the United States of America."

This was agreed to, and waving their hats they cheered with all their might and heart. It was a spontaneous outburst of their loyalty, inspired by their position and the thought

called forth by their conversation.

Then once more they took up their march, Frank Perkins again leading the way. The mud by this time had dried on his back, and he looked like a sun-dried brick, such as was used in those days to build houses. Well, Frank was a "brick." He had good grit in him. When he started out to do anything he would keep on till he succeeded. He was determined to lead these young hikers till they mounted the crest of the heights back of the peak. It did not look far, but the distance was deceptive. Each time they thought they were nearing the summit, they found the object of their pursuit had shifted a few rods higher. Several times the leader called a halt, in order to rest so that they would not exhaust themselves. Finally they reached the highest point on that arm of the mountain; but there were higher mountain tops in the distance, inviting them to climb further. The view reminded them of what their teacher had told them about education. He compared the getting of an education to climbing a hill—the higher one rises the more he sees above him to surmount. But they were not in a reflective or thoughtful mood just then, and their minds did not dwell long upon educational matters. The question in the minds of most of them was what to do next. None of them wanted to climb any higher. The truth was they were all tired, but none would admit it.

"I say, let's go down into City Creek canyon," suggested Hebe Willis.

"The descent is too steep," said Frank Perkins. "It's dangerous."

"We can use the lariat and let each other down the steep places with it, can't we? That's what we brought it for," persisted Hebe.

"Yes, like Tommy let me down in the mud! I'll not try that trick again till I forget the experience I had this morning," decided Frank.

"How would it do to keep on going and find our way to Sessions' settlement (Bountiful), and swoop down upon the inhabitants like a band of Indians on the warpath?" inquired Fred Ross.

"I'd like to swoop down upon one of their watermelon patches if it were the right season," exclaimed Hebe Willis.

"We might buy a mess of spring onions from them. They'd go good with our dry lunch. I'm hungry enough to eat anything," confessed Tommy Wicks, who was always hungry and ready to eat.

"Dry lunch! There's no dry lunch or any other kind of lunch in this camp. It's all gone, Tommy. Your lunch is down by that old mud wall, and you'll get nothing to eat till you're back there; and quite likely some hungry dog has found your dinner long before this," exclaimed Fred Ross.

"If there's any dog more hungry than I am, he's welcome to the lunch," sighed Tommy.

"Say, fellows," remarked Jake Rad-don, assuming a serious tone, "there may be bears in these mountains, or mountain lions, or perhaps some out-laws may have a den in some cave up here." Then, fixing his eyes on a clump of oak brush down the side of the mountain to the north he arose quickly to his feet, picked up his staff and one end of the lariat, and down the hill he scampered as fast as he could go—not in the direction of the oak brush, but in the direction of home. Without stopping to investigate or make any inquiry as to what was seen by Jake, the five boys followed in his tracks at break-neck speed.

(TO BE CONTINUED.)

## Peaseblossom's Lion.

*By Sophie Swett.*

### CHAPTER IV.—LONE EAGLE.

But Ralph Fay's little dog, Flip, would not remain in the rear, although his master was there with the other boys of the Guards. Instead of slinking, with his tail between his legs, as he had at the first sound of the wild roar, he ran on ahead, barking, in the very direction from which it had seemed to come.

"I thought Flip would be afraid of a lion. He's braver than I supposed he was," said Flip's master proudly.

"Silence!" Sidney Brown called back in a low voice.

Orlando, and every one of the Guards, halted sharply, for that same terrifying roar was echoing through the woods again, and it seemed near them, too. The boys were scattered about among the trees—for they had followed Sidney and Orlando out of the path; but now, after a moment, they drew together, around Billy.

"That's a very queer roar," said Sidney Brown. "Look! there's the light of a fire through the trees!"

They all could catch a glimpse of flame not a great distance away. It seemed to be a fire that had been recently kindled, but rapidly growing large. There was a great cloud of smoke rising high above the trees; they could see it against the starry sky.

"Softly, softly!" warned Sidney, as they started on again. "We don't know just what we are going to find."

They moved along so light that scarcely a leaf rustled under their feet. And yet when presently they came where, by peering around the trunk of a big oak tree, they could see the fire, the old Indian who stood in it's blaze, was leaning forward, plainly listening, with a scowl on his dark face, and holding his tomahawk uplifted.

He was a very big tall Indian. He wore a string of foxes' tails around his neck over his great blanket, and an eagle's feather was stuck through the braid of hair on top of his head. His face was painted, which made him look fierce and dreadful.

They recognized him. "It's Lone Eagle!" said Orlando. Sidney nodded silently, and made a gesture of silence to the boys behind without looking back. Sidney had seen Lone Eagle on the Pekoe streets, but never looking so downright savage as he did now, standing in the circle of the firelight with his tomahawk in his hand.

"It's old Lone Eagle!" whispered the boys of the Guards, gathering up close around Captain Billy Boy. One and all, they had longed to fight Indians when they had read thrilling tales of Indian warfare. They had felt as if the Pekoe Guards would be equal to brave deeds if



*"It's Old Lone Eagle!"*

such became necessary. But now, when they saw Lone Eagle standing there, with a scowl, tomahawk in hand, it must be owned that if their Captain had run they would have run too.

Billy Boy didn't do anything of that sort, although he told Bee



afterward—it was a long time afterward—that he didn't know but he should have fled if he hadn't been the Captain of the Guards.

Billy simply stood silent behind Sidney, surrounded by his Company, knowing that the Captain couldn't and mustn't run away.

As the Indian turned his gaze in their direction, seeming to pierce the darkness, Orlando stepped back so quickly that he nearly fell over the boys. Peter Plummer was knocked down and almost cried out.

"Sh!—sh!" whispered Orlando. "I'd rather tackle the lion than that Indian! If he scalps us all what'll become of Peaseblossom? Some of us ought to make our escape on account of Peaseblossom!"

Sidney Brown beckoned to the boys. They followed him back among the trees, out of range of the Indian's eyes. "It is possible," said he, "that he may have the lion hidden here somewhere."

"I don't think so," said Billy Boy. "He couldn't hide big old Rameses in that little camp; it's too small."

Peaseblossom's call rang out again, suddenly. She was evidently bravely trying to make her way through the woods, without a lantern, to the place from which the lion's roar came.

But this time there was no answer from the lion.

Flip Fay, who had come back to the boys, all at once darted away from them again, off into the woods on the opposite side of the path from the Indian's camp, and began to bark.

"We ought to have left him behind!" groaned Orlando. "Now the Indian will be after us!"

But Sidney, following Flip a pace or two, caught sight of a dark bulky shape moving among the trees.

"Boys," he whispered back, "I'm not sure but the lion is really here!"

Then he started into the deep woods, Orlando behind him. For since it would be getting away from that painted Indian, Orlando was almost willing to follow a lion. The lion had once been tame and well-behaved, and he didn't carry a tomahawk.

It was Orlando's opinion that a lion might be tamed, but that an Indian never could be.

The boys, headed by Billy, followed Sidney and Orlando through the trees cautiously. They thought that Flip was trying to head the creature off. Ralph felt afraid that the lion would become enraged and kill Flip. But the big shape seemed to be frightened by the dog and soon plunged off into the darkness.

Before long Sidney paused again and waited for the Guards to come up. "Boys," said he, "is it really the lion, or is it Mrs. Dalrymple's cow? I believe a lion would have turned on that little barking dog and torn him into rags!"

Orlando said he thought it was a pretty crazy piece of business altogether. That lion might be tame and gentle to Peaseblossom, he

might even take but little notice of a small dog like Flip barking at his heels—but if he should turn and come rushing on them they would find that he was as wild a lion as if he had never been in a circus!

Just as Orlando said this they heard Flip utter a yelp of pain, and the next moment he came limping toward them, his tail between his legs.

"It is the lion, and he has hurt Flip!" cried out Flip's master, and then he went to meet the poor little fellow.

And at the same instant there was a crashing in the bushes—the big shape had turned and was making in their direction!

Some of the Pekoe Guards ran away. I would rather not tell who they were. I think myself that there was great excuse for them. One of them said that when he enlisted in the Guards he didn't enroll himself to fight lions and without any gun either!

It really didn't seem required of a soldier to stay and let a lion eat him when he could do no good by staying.

Billy Boy didn't run, though perhaps the Captain ought to have led his company in doing a sensible thing!

"Get behind a tree, quick, Orlando," ordered Sidney Brown, "and level your gun!"

Sidney himself stepped behind a big pine, holding his gun ready to fire.

Peaseblossom's voice rose at that moment, close at hand.

"Rameses! Poor old boy! Rameses!"

"There he is! shoot straight between his eyes, Orlando, and don't hit Peaseblossom!" ordered Sidney. "Back, back, Billy Boy! stand back!"

(TO BE CONTINUED)

## GOD'S GENTLENESS.

The Bible says God does not exert His full power. It says that if He did there would be no room for you and me. If He put forth His omnipotent will there would be no more space for my will; I should then be a piece of mechanism. It is His gentleness that makes me great. He refuses to occupy His entire field. He wants me to get a margin of it, a corner of it. He will not monopolize the kingdom, the power, and the glory. He wants me to get a part in the anthem. He moderates the strength of His own voice just that mine may be heard. He goes behind the trees of Eden's garden just that I may not see Him, just that I may choose unbiassedly between the evil and the good.

I have heard the complaining of the Psalmist, "Verily, Thou art a God that hidest Thyself!" But, to me, Thy hiding has revealed something—myself. Thy stillness has stirred me; Thy quiet has quickened me; Thy mildness has matured me. I have learned responsibility by the relaxing of Thy hand; Thy gentleness has made me great.—*Selected.*

## A Lesson from Jesse James.

*By Harold Goff.*

Junction, like most other towns, had a "Rusty Dozen." The grown-ups of the place were certain that all of the boys who belonged to it were bad. To be sure, Jack Benson's mother considered him an angel, and Bill Newton's mother thought the same of Bill. But then neither of these women knew that her boy belonged to the gang. To a mother it is always someone else's boy who does the mischief of the town.

The boys who were members of the "Rusty Dozen," though, called Bill their chief; and Jack held the coveted title of captain. The orders of these two were law to the gang, for Bill and Jack were the largest of the boys, and no one dared question their authority. At least no one did until Tim Ryan joined the crowd. It was strange that Tim should be the one to show defiance, for he was a little fellow—only nine years old, and small even for that. Bill was twelve and Jack eleven. Most of the other boys were ten.

At first it was decided not to let Tim join the "Rusty Dozen." He was too small, the other boys said, and would not be able to take part in the games they played nor in some of the "work" they had planned to do. But when Dave Gleason suggested that it would be fine to have a small boy to run their errands—one that any of them could boss—they decided to initiate Tim.

For the first few days Tim did about everything he was told to do, and the bigger fellows thought they had found "a snap." But when, one afternoon, Dave Gleason told Tim to take a drink of whiskey out of a bottle which one of the boys had found, the little fellow rebelled.

"Not much!" he said, drawing himself up proudly; "I've never tasted that stuff yet, and I'm not going to begin."

"Yes you are," threatened Dave,

"and you're going to begin right now."

With that he took Tim by the neck and tried to pour the liquor down his throat. The smaller boy struggled to get away, but he did not have the strength to free himself. He twisted and turned, first one way and then another, but the harder he fought the tighter Dave Gleason clutched his neck. Then when he found that his strength was growing less and less under his opponent's grip, Tim doubled up his fist and punched Dave squarely in the pit of the stomach. With a groan Dave loosened his hold and sank upon the ground in a heap.

"I was sorry to do it," said Tim, standing over him; "I was sorry to hit below the belt, but I had to do it. You didn't give me any chance."

And then to the other boys who had gathered around he said: "Now I'll tell you why I don't drink your whiskey nor your beer. Just before my mother died last year she called me to the side of her bed and told me never to take a drop. And I promised her I wouldn't. Now you know."

With shame on their faces the boys stood around in silence. Sometimes they didn't hesitate to do things that their living mothers had told them not to do, but to break a promise made to a mother who was dead—that was different.

"Tim don't have to drink no whiskey," said the chief, finally, and the captain seconded the order.

Having regained his breath, Dave Gleason sat off to one side and said nothing.

The camp of the "Rusty Dozen" was in a remote corner of Junction's railroad yard, behind an old engine house that for several years had been deserted. The railroad company had built a new "round house" at the other end of the yard, and the train men, machinists and car repairers seldom came now to the place where the "Rusty Dozen" made their headquarters.

The house in which they met was built of old railroad ties, standing on end and bound together with strong strips of steel. It had been a tool house in those days when locomotives stood panting restlessly or snoring peacefully in the old engine house. A slanting roof of two-inch slabs covered it, so that on stormy days the "Rusty Dozen" could find shelter there. And in the summer time the place afforded protection from the burning sun.

It was just outside the door of "the camp" that Tim Ryan proved with his fist that Dave Gleason could not make him break the promise he had made to his mother when she died. After the affair was over and the chief and captain had told the gang that little Tim didn't have to drink if he didn't was to, one of the boys suggested that they play "Jesse James." This was their favorite game, and immediately there was a wild rush for the old push car that stood by the side of the track some distance away.

Now, with the "Rusty Dozen" the game of "Jesse James" had many forms. Its aim was to reproduce in as realistic fashion as possible the many adventures of the notorious bandit and his brother Frank. Sometimes it was the robbing of a mimic bank or store, with the mad pursuit of the sheriff and posse after the robbers had succeeded in getting their hands on thousands of dollars—which were usually represented by heavy iron washers tied in canvas bags. Sometimes it was the way-laying of an innocent farmer and the stealing of his team, after the unlucky man had been bound to a tree.

But the favorite form of "Jesse James" as played by the "Rusty Dozen" was the great train robbery. An old forsaken push car which had outlived its usefulness to the railroad company served as the train. The track leading to the old engine house was several hundred yards long, thus affording quite a journey for the train before it was set upon by the bandits.

As the track was on a grade, too, the old car could be brought to quite a lively rate of speed.

The robbery was always spectacular and exciting. Lying in wait by the side of the track, hidden behind piles of gravel or lumber, Jesse and Frank James would hold their guns—wooden guns, of course—in readiness for the approach of the car, bearing down upon them as fast as the rest of the gang could make it travel. And if the rushing train refused to stop at the command of the bandits they would throw a plank across the rails and bump! bang! smash! would go the train along the ties. Then would the robbers pounce upon their victims, and after taking what money and other valuables they could find among the passengers and the train crew, the two would mount their stick horses and make good their escape, followed by the crowd with the sheriff at its head.

On the particular day Chief Bill played the part of Jesse James, as usual, and, of course, Captain Jack spoke to be the sheriff. "Toughie" Brown was chosen to be Frank James to help in robbing the train. All the other boys were members of the train crew or passengers.

As they lifted the old car upon the rails David Gleason took a place next to Tim Ryan, and there was a mean look in his eye as if he had made up his mind to get even with Tim for that punch in the stomach.

With a shove the boys gave the car a good start and then jumped aboard.

"Hands up!" shouted Jesse James, leaping from his hiding place. But with a yell, the crew and the passengers went sailing by. Then Frank James, who was farther down the track, threw a plank across the rails, at the same time leveling his gun on the sheriff. The wheels struck the plank, the car jumped from the rails and went bouncing along the ties. At that moment if anyone had been watching Dave Gleason that person would have seen that he lunged forward and



knocked Tim Ryan off the car. The movement was made so cleverly as to appear wholly an accident; but even as he fell, Tim knew that Dave had pushed him off purposely.

Unconscious, and with an ugly gash in his head where it had struck a rock, little Tim was picked up by the larger boys and hurried to the nearest neighbor's house.

Good old Dr. Jones was hurriedly called. He had to take several stitches to sew up the gash in Tim's head. The boys were permitted to stand by and watch the operation. All of them were frightened, and most of them were trembling. Dave Gleason was pale as death, and his lips quivered. Dr. Jones noticed this.

"Are you hurt, too, sonny?" he asked kindly.

"N-n-no, sir," Dave replied. Then the tears began to trickle down his cheeks as he asked anxiously, "Will he get over it all right, doctor?"

"Sure, sure," replied the doctor cheerily. "He'll be around in an hour or so. But his head will be sore for a month, and I'm afraid he'll always wear a scar."

At this Dave broke down and sobbed outright. "It was my fault," he exclaimed. "I did it. I pushed him off the car."

His companions stood amazed. The old doctor looked at him sternly.

"You pushed him off on purpose?"

"Yes, sir. I was mad because he hit me in the stomach. I wanted to get even."

"You might have killed him," said the doctor.

"Yes, I can see that now," sobbed Dave. "I didn't think about his getting hurt bad."

"Never mind, Dave," said Chief Bill. "you can make it right with Tim when he gets around."

"Sure you can," chorused the boys.

"I'll do what's right," said Dave, somewhat comforted.

"That's the spirit," said the doctor. "There are very few things in the world that can't be set right if we go about them in the right way. Anger is one of the oldest evils of the race, boys. It started away back there when Cain grew jealous of his brother Able. You know what that led to."

"He killed him," put in Jed Cartwright.

"Yes," said the doctor, "and a good many other men have been killed or badly injured through anger. It starts in a small way, over the merest trifle. But it grows faster than fire. The only safe way is to smother it as soon as you feel it coming on. You can do it. Just try it. The next time you begin to get a little mad, see if you can't change the subject. Get to thinking and talking about something else. It works like a charm."

By this time Tim's head was bandaged, and he began to rouse.

"How do you feel, Tim?" asked the captain, and the boys crowded up close.

"Pretty good," said Tim. "Anybody else hurt?"

"No," said the captain.

The doctor turned to Tim. "How did the accident happen?" he asked, a queer expression on his face.

For a moment Tim didn't answer. He shifted his eyes until they met Dave Gleason. He saw in Dave's look genuine regret and something of appeal.

"My foot slipped, doctor, that was all," said Tim.

Dave stepped forward. "I'm sorry, Tim," he said, "and I beg your pardon."

"It's all right, Dave," Tim answered, "It's all right; forget it."

"That's the spirit!" exclaimed the gang.

And good old Dr. Jones stood smiling.

## The Children's Budget Box.

### "Grandmother's Christmas Story."

It was the evening after Christmas. The children had played all the games that Santa had brought and invented many of their own, until they had become tired of them all. They all sat very quiet for some time, when Ben said, "Grandma, won't you please tell us a story of a Christmas you spent when you were a little girl in Holland?"

Grandma thought for some time, then she began: "When I was ten years old we were very poor. We lived in a very small house, which did not keep out the cold very well in winter. This winter had been very cold, and father had been sick, so mother told us that father had no money to give Santa this year, so he wouldn't leave any presents at our house this Christmas.

"In spite of this we all hoped that something would happen so that we would get some presents.

"The day before Christmas mother sent the last bit of money we had to get father some medicine, as his cold was bothering him again. We had nothing but a piece of bread and butter for supper. After we ate this simple meal we put our shoes by the fireplace in hopes that we would find something in them the next morning. You see, children, we had Santa put our things in our large wooden shoes, instead of in our stockings, as we do here in America. We then said our prayers and bade grandpa's picture good-night, which we always had done since he died two years before, and went to bed.

"The next morning when we awoke the ground was covered with snow, as was the little apple tree that grew just outside the window. The little snowbirds were singing a sweet Christmas carol and flitting from bough to bough as if they were wishing us a 'Happy Christmas.'

"After dressing the other children, Peter and I went into the other room after our shoes. There we saw a little bird perched on the corner of the fireplace. It had come in through the window to be out of the storm and to get warm. We kept so busy caring for it all morning, that we forgot to be disappointed over not having anything in our shoes.

"We had a little bread and butter and fruit for dinner, but we had the bird to think about and father was feeling better, so we didn't mind. The wind blew awfully hard all afternoon. It blew grandpa's picture down and broke it all to pieces.

When mother was picking it up she found an envelope. It was addressed to Peter. On opening it we found that it contained five dollars and a letter. This letter was written by grandpa to Peter, telling him that he had saved that money two years to give to him. He said he put it in the picture because he knew that Peter would find it some day when we needed it. And we certainly did. We all knelt and thanked God for his goodness and for grandpa and grandpa's picture."

Alda Crawford,  
Age 15. Brigham City, Utah.



"I got him, father!"  
Mabel Auderson,  
Age 15. Spring City, Utah.

### Only a Mother.

Only a mother, kind and true,  
Only a mother, whose wants are few;  
Only a mother, with tender heart,  
Only a mother, who does her part;  
Only a mother, loving and kind,  
Only a mother, whom all should mind.

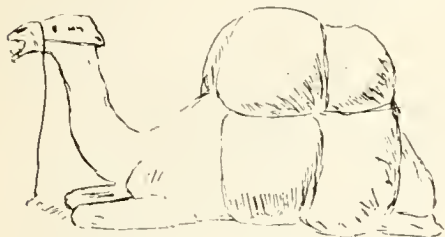
Cristy Poulsen,  
Age 13. Orangeville, Utah.

### My Baby Sister.

Every evening I get The Juvenile Instructor and read a story. I have a little sister, three years old, named Grace. She thinks she can read just as well as I, and she gets The Juvenile Instructor and reads a story. I love all the stories in it, but she always wants me to read her the Mr. Mixie Magpie stories.

Vernice Burt,  
Cardston, Canada.

Age 9.



Ivan O. Phelps,  
Montpelier, Idaho.

Age 8.

### The Mountain.

How I love the mountain!  
With its vales and hills,  
With its weather-beaten rocks,  
And little dancing rills.

How I love the mountain!  
With its little flowers,  
And the birds a singing  
All the summer hours.

Yes, I love the mountain!  
For 'tis blest by God;  
There he talked with Moses  
And gave power to his rod.  
Bessie McBride,  
Fairview, Arizona.

Age 12.

### Bertha's Christmas.

In old England, there lived a very poor little girl, whose name was Bertha. One day as she was sitting on a ditch bank crying very bitterly, two girls whose names were Margaret and Helen, came up to her, and asked her what was the matter. She told them that she was very poor, and she was afraid Santa Claus would forget her. She told them her mother took in washing, but now she was very ill, and had to be in bed. Margaret and Helen felt very bad for Bertha. They gave her all the money they had with them, with which they were going to buy candy. They bade her good by, and went home.

Christmas eve came. Margaret and

Helen hung up their stockings and placed a note on the table saying:

"Dear Santa Claus: Take the poor little girl that lives two blocks east of here some presents and clothes and food. But if you haven't enough presents, Santa Claus, give her some of ours.

From Margaret and Helen."

Christmas morning there was a note on the table addressed to Margaret and Helen, which read as follows:

"My Dear Children: I gave the poor child and her mother plenty of food and clothing. I gave Bertha a large doll and other presents. And for being so kind, dear children, I have really given you many more presents than I would have done if you had not been so kind to the poor child.

Santa Claus."

Virginia Smith,  
Pleasant Grove, Utah.

Age 13.



Mary Winward.

Age 16.

Sandy R. D. No. 2, Utah.

### The Lost Lamb.

"One, two, three, black lambs," slowly counted father Hans.

"But where is Fair Face?" anxiously inquired mother Hans.

"Fair Face gone!" exclaimed father, "where can he be? He was with the rest at the bend."

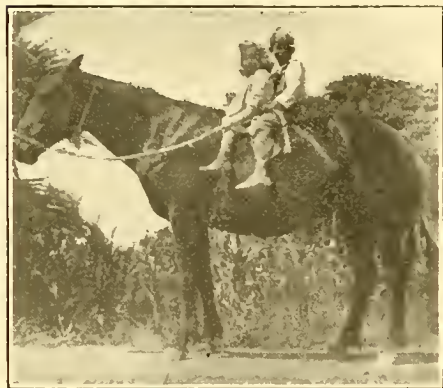
"What's that?" inquired a voice from within, and almost instantly came the chorus of "Whose gone?" and three little curly heads were thrust in at the sheep-fold door. Such a whirlwind of questions and tears as issued!

"Oh father, let's go find Fair Face?" begged baby Alese, with big tears in her blue eyes.

After searching every nook and corner of their surroundings, it was decided that father and brother Johonus should search the road leading to the bend. After a fruitless search of many hours, they returned to await daylight. But where was baby Alese?

The first ray of light climbed the mountain and rested lovingly upon the upturned face of a child with arms tightly clasped around the neck of a lamb, a short time before father and mother Hans found their darling.

Caseel Stowell,  
Logan, Utah.



Age 8. Photo by Ora Lewis,  
Mesa, Arizona.

### A New Year's Prayer.

One dark and cloudy New Year's night,  
A little girl, in candle light,  
Knelt by her little bed to pray,  
And words like these I heard her say:

"Father, help me through this year  
Some aching, lonely heart to cheer.  
To comfort all, the best I can,  
Father, help me work my plan."

She softly crept into her bed  
Thinking of the prayer she'd said  
Our Father looked upon this child  
And made her loving, kind, and mild.

Marguerite Olson.  
Age 11. Lewiston, Utah.

### The Rain.

It was evening on the hillside;  
In the valley all was still;  
Not a sound filled dell and meadow,  
Not the gushing of a rill.

Slowly o'er the dark blue mountains,  
The golden moon peeped into view,  
Slowly, slowly o'er their summits,  
And the stars were shining too.

Then dark clouds began arising,  
Hiding moon and stars and all;  
And as darkness crowded daylight,  
The gentle rain began to fall.

Slow at first, then came the fury,  
Like the wind and rain and all  
Were joined to bring destruction  
Or to answer nature's call.

As morning dawned, the tempest  
Had subsided, and the sun  
Peeped o'er the eastern mountains,  
Showing what the rain had done.

Mellie Woolley,  
316 East 4th South,  
Salt Lake City, Utah.



Age 13. Photo by Edgar W. Barber,  
Centerville, Utah.

### Morning.

Did you ever awake in the morning,  
Just at the peep of day,  
And hear the birds in chorus,  
Singing a melody?

Did you ever welcome the birds and  
flowers,  
Just after the sun was up;  
And see Mr. Sun a kissing,  
Each golden butter-cup?

Did you ever see on the grass and  
flowers,  
The dew that falls at night?  
If you have, I know you will all agree  
It is a very pretty sight.

Leona Whitehead.  
Age 14. Burrville, Utah.



**Honorable Mention.**

Lucile Ballif, Preston, Idaho.  
 Frank Barton, Driggs, Idaho.  
 Ammeron Burton, Garland, Utah.  
 Ellen Blonquist, Boise, Idaho.  
 Rulon E. Burr, Koosharem, Utah.  
 Bessie Candland, Nephi, Utah.  
 W. Ralph Cornford, Montpelier, Idaho.  
 Heber Crawford, Thatcher, Arizona.  
 Jennette Davidson, Milburn, Wyoming.  
 Hattie Earl, Centerville, Utah.  
 Madge Fuller, Wallsburg, Utah.  
 Emma Gardner, Woodruff, Arizona.  
 Lillie Jensen, Gunnison, Utah.  
 Anna C. Johnson, Gridley, California.  
 Greta Johnson, Preston, Idaho.  
 Katharine Kerr, Payson, Utah.  
 Clifford Little, Taylorsville, Canada.  
 Vera De Lamater, Ogden, Utah.  
 Margaret Lohman, Salt Lake City.  
 Martha McConkie, Maeser, Utah.  
 Ivie C. Nielson, Fort Bridger, Wyoming.  
 Martha Pulsipher, Thatcher, Arizona.  
 Joseph Richardson, Thatcher, Arizona.  
 Jennie Rooker, Heber, Utah.  
 Goldie Turley, Woodruff, Arizona.

Bessie Williams, Thatcher, Arizona.  
 Hazel West, Sugar City, Idaho.

**COMPETITION NO. 37.**

Book prize will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

Drawings: Any size.

**Rules.**

Competition will close February 1st.

Every contribution must bear the name, age and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only.

Pictures should not be folded.

Address, The Children's Budget Box, Juvenile Instructor, 44 E. South Temple Street, Salt Lake City, Utah.

**The Puzzle Page.****Ziz-zag Puzzle.****Solution.**

1 . .	<b>T</b>	<b>A</b>	<b>C</b>	<b>T</b>
2 . .	<b>F</b>	<b>E</b>	<b>R</b>	<b>N</b>
3 . .	<b>D</b>	<b>R</b>	<b>A</b>	<b>B</b>
4 . .	<b>T</b>	<b>A</b>	<b>L</b>	<b>C</b>
5 . .	<b>L</b>	<b>E</b>	<b>H</b>	<b>I</b>
6 . .	<b>D</b>	<b>E</b>	<b>E</b>	<b>D</b>
7 . .	<b>R</b>	<b>A</b>	<b>I</b>	<b>L</b>

No correct answers. The following named used different words of the same meaning as above and arrived at the solution—"Teacher." Prizes will be awarded them for their good efforts.  
 Eva Hansen, Goshen, Utah.  
 R. Elwood Jensen, Box 25, Springville, Utah.

Anna Lewis, Mesa, Arizona.  
 Vesta Pierce, Gunnison, Utah.  
 Myreel Potter, Richfield, Utah.  
 Vesta Pulley, 549 3d North St., Logan, Utah.

**Prizes for Puzzles.**

For original puzzles, acceptable to the Puzzle Editor, we will give suitable book prizes.

**Curtailments.**

By Nina Bunker, Pine Valley, Utah.

1. Curtail a building and leave an obstruction.
2. Curtail an organ of the body and leave to listen.
3. Curtail an auxiliary verb and leave what mother is sometimes called.
4. Curtail an act and leave a grassy land.
5. Curtail a sense and leave an expression.
6. Curtail a play and leave a weight.
7. Curtail the expression of an art and leave wrong doing.
8. Curtail one vehicle and leave another.

Suitable books will be awarded for the ten best solutions of the above puzzle.

**Rules.**

Competition will close February 1st, 1914, and is open to all under 18 years of age.






Articles may be of any length, must be written in ink, on one side of the paper only, and must bear the name, age, and address of the sender.




Address, Puzzle Editor, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.



# Mr. Mixie Magpie.




XI.








“O MIXIE!” cried Bobette, running down-stairs two  at a time, to where the  sat on his  in the living-room, “Jack Frost came last night and I suppose he opened all the  on the , so to-day we'll go a-nutting.”

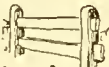


So Bobette ate her -ful of oatmeal, and Mixie ate his breakfast of rice, then Bobette took Mixie on her right , and a basket in her left , and down the

 she went to get Buzz. “Who-oo, who-oo,” she called when she came near Buzz's ,


and before she reached it,  came running out. “Let's go a-nutting, Buzz,” said . “Wait till I get my ,” said Buzz. “It's in the wood-shed,” said

Buzz's mama, standing in the . “Don't go very far, dears, and come home for your luncheon.” “We'll only go as


far as the big  down by the ,” said . The first nut- was



near the  in the  pasture, but when they came to it there was a loud chattering and scolding in its , and a great many birds seemed to be




talking at once. "The birds are holding a meeting," said  "We mustn't disturb them, Buzz. Just see what a lot them! Why, Buzz, they are almost







like Mixie!" "Yes," whispered ,


"They must be blue-jays." Right then, Mixie hopped from Bobette's  to the ground and went running and hopping toward the ,

making the same funny scolding chatter as the  who were holding the meeting. "Mixie is running away!" cried

Bobette. "He wants to go with the other birds--- maybe he'll never come back to us!" But suddenly

all the birds on the  were quiet and only 's voice went on chattering, then there was a fluttering and a whirring and every bird but Mixie flew away. And

 tried hard to fly, too, but the  that had been hurt would take him only a very little way.

"Wait a minute, wait a minute!" he screeched, forgetting his bird talk. But not one bird waited, and  ran and lifted him very

gently. "Poor Mixie! Mixie's so lonesome!" said the



And he would not speak again that morning.



# The Funny Bone.

## One Virtue.

"When you proposed to me you said you were not worthy of me!"

"Well, what of that?"

"Nothing; only I will say for you that whatever else you were, you were no liar."—Houston Post.

## Remote.

Old Gentleman: "And so your name is Hooligan? Are you any relation to Tom Hooligan?"

Hooligan: "Very distant. I wuz me mother's first child an' Tim wuz the twelfth."—Brooklyn Eagle.

## False Alarm.

"What's this?" asked the dictator, nervously, as the courier handed him a document.

"An ultimatum."

"Another ultimatum? Then it's all right. I thought maybe they were trying to start something."—Washington Star.

## The Answer.

Father, teaching his six-year-old son arithmetic by giving a problem to his wife, begs his son to listen:

Father: "Mother, if you had a dollar and I gave you five more, what would you have?"

Mother (replying absently): "Hysterics."—Brooklyn Life.

## Went Too Far.

Quizzer: "What's the matter, old man? You look worried."

Sizzer: "I have cause to. I engaged a man to trace my pedigree."

Quizzer: "Well, what's the trouble? Hasn't he been successful?"

Sizzer: "Successful! I should say he has! I'm paying him hush-money."—Yale Record.

## Balky Tom.

"Run up-stairs, Tommy, and bring baby's nightgown," said Tommy's mother.

"Don't want to," said Tommy.

"Oh, Tommy! If you are not kind to your new little sister she'll put on her wings and fly back to heaven."

Tommy's reply came.

"Well, let her put on her wings and fly up-stairs for her nightgown!"—New York Mail.

## An Undesirable.

The new baby had proved itself the possessor of extraordinary lung powers. One day baby's brother, little Johnny, said to his mother:

"Ma, little brother came from heaven, didn't he?"

"Yes, dear," answered the mother.

Johnny was silent for a minute, and then went on:

"I say, ma."

"What is it, Johnny?"

"I don't blame the angels for slinging him out, do you?"—Tid-Bits.

## Bare Facts.

The teacher of the class in English demanded that the pupils all write for their daily exercise a brief account of a baseball game.

One boy sat through the period seemingly wrapt in thought, while the others worked hard, and turned in their narratives. After school, the teacher approached the desk of the laggard.

"I'll give you five minutes to write that description," he sternly said; "if it is not done by that time, I shall punish you."

The boy promptly concentrated all his attention upon the theme as the teacher slowly counted the moments. At last, with joyful eagerness, he scratched a line on his tablet, and handed it to his master. It read:

"Rain—no game."—Detroit Free Press.

## Three Requests.

A P. M. G. reader sends us the following little story—certainly one of the best of its kind:

To the great god Buddha came the representatives of the Catholic, Protestant, and Jewish religions, to pay him homage. Buddha, very flattered, told each of them that if they would express a wish, it would be fulfilled.

"What do you wish?" he asked the Catholic.

The answer was "Glory."

"You shall have it," said Buddha, and turning to the Protestant, "What do you wish?"

"Money."

"You shall have it."

"And you?" This to the Jew.

"I do not want much," quoth he; "give me the Protestant's address!"—Pall Mall Gazette.



# ATTENTION!

## SUPERINTENDENTS!

Superintendents: Now is the time you should be preparing for your class work for 1914. Your school will need supplies in practically every department. Take this matter up with your teachers at an early date and ascertain just what each class needs.

Remember to consult carefully the JUVENILE INSTRUCTOR with regard to the outlines to be used in the various departments before your order is sent in. Remember the Sunday Schools of the Church own a book store conducted by the Deseret Sunday School Union. You will help the general Sunday School work by patronizing your own store.

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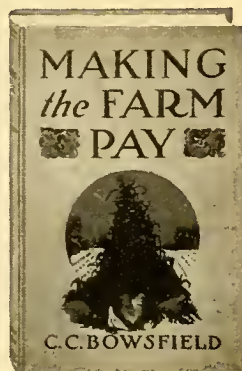
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